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THE GREEK TENSES IN THE  
NEW TESTAMENT.



# THE GREEK TENSES IN THE NEW TESTAMENT:

*THEIR BEARING ON ITS ACCURATE  
INTERPRETATION.*

WITH A RENDERING OF THE GOSPELS,  
AND NOTES.

BY

THE REV. P. THOMSON, B.D.,  
MINISTER OF DUNNING.

✓  
Bible in the Gospels. 1875.  
1875. Thomson

Edinburgh:

J. GARDNER HITT, 37 GEORGE STREET.

1895.



## P R E F A C E.

ONE of the best helps contributed to the accurate understanding of the N.T. is found in the English R.V. of 1881; and nowhere is this help more conspicuous than in the great attention bestowed by the eminent company of Revisers on the strict rendering of the Greek Tenses.

On this great Tense-field the present writer ventures to appear as a very humble worker—believing it to be one on which, notwithstanding the very great deal that has been done, there will always be something more to do.

The object of the present treatise is to make a contribution towards stating a fixed and reasonable principle on which the rendering of the Tenses into English equivalents can be made to rest, and to translate the Tenses in the N.T. accordingly. The idiom of the English language is such as, in many cases, to make necessary a lengthened or circumlocutionary mode of expression in order to bring out the finer shades of the Greek original. Nevertheless, in the interests of the ordinary reader, the Author has not shrunk from employing such a mode—hoping that what is lost in neatness and elegance of style will be more than compensated for by precision and clearness in sense.

With regard to the illustrations drawn from Classical Writers, (typical of many others that might have been adduced), the Author has taken considerable pains in personally verifying every quotation made; and he ventures to hope that a near approach to accuracy has been attained. The Dramatists are quoted from the Editions of Dindorf; Plato is cited by the pages of Stephanus; and Demosthenes by the pages and lines of Reiske.

It would obviously have been undesirable to trouble the English reader with too many changes. Accordingly, while the Greek Text employed throughout is that of Westcott and Hort (1881), the A.V. is employed as the basis of the Translation here given. The words printed in the larger type indicate Tense renderings substituted for those of the A.V.;<sup>1</sup> which substituted renderings will also be found in very numerous instances to differ from those of the R.V. The present volume will contain a rendering of the Gospels—the Author hoping to be able, by and by, to treat the remaining N.T. writings in a similar way.

The books that have been consulted most in the preparation of the Work, are—Winer's “Grammar of N.T. Greek” (Moulton's Translation: Edinburgh, 1882); Buttmann's “Grammar of the New Testament Greek” (Thayer's Translation); Goodwin's “Greek Moods and Tenses” (1882); Alford's “Greek Testament”; M'Clellan's “Translation of the Four Gospels”; Simcox's “The Language of the New Testament”; “Hints for some improvements in the Authorised Version of the New Testament” (Scholefield); “A Fresh Revision of the New Testament” (Bishop Lightfoot); Archdeacon Farrar's “Greek Syntax”; Vincent and Dickson's “Modern Greek”—with Professor Jebb's Appendix on “Classical and Modern Greek”; “The Old Testament in Greek—according to the Septuagint,” by Professor Swete (Cambridge University Press, 1891).

The greater part of these pages was in MS. before the author had access to a work by Professor Burton, of Chicago, (University Press of Chicago, 1893),<sup>2</sup> entitled “Syntax of the Moods and Tenses in New Testament Greek.” Notwithstanding, he has been able to avail himself of its advantages while finally revising for the press, and he has been gratified to find in how many instances his posi-

<sup>1</sup> Substituted verb renderings in ordinary type are renderings demanded on other grounds than those pertaining to strict Tense force.

<sup>2</sup> British Edition. Edinburgh: T. & T. Clark, 1894.

tions as to Tense-renderings have been confirmed by this scholar.

It is hoped that the Work will be found not without some measure of interest and profit, not merely to scholars, but also to ordinary English readers. For the convenience of those acquainted with Greek, the text of Westcott and Hort has been reproduced in the notes wherever occasion so required; but the general line of treatment throughout is such as may, to a considerable extent, be followed by Bible students without a knowledge of Greek.

Especially is it claimed that the Work ought to be regarded as aiming at something more than a marshalling of mere grammatical details. The Author ventures to hope that what he has written will be found a help to the better understanding of the Word of God. He is convinced that they greatly err who suppose that Theology has little to gain from a **minute** study of the Original Language of the N.T. He believes in the truth of the saying of Melanchthon—"Scripturam non posse intelligi Theologice, nisi antea sit intellecta grammaticae" (that Scripture cannot be understood theologically, unless it be first understood grammatically).



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## I.

### THE ORIGIN AND CHARACTERISTICS OF NEW TESTAMENT GREEK.

UNDERLYING a work of this kind is the question, to what extent the N.T. writers were able to write good Greek. Has N.T. Greek such impurities, peculiarities, and anomalies connected with it as to render inapplicable to it the ordinary rules of **Grammar**? The interval in **time** from the period of the best Classical models ought not to prejudice the case. For, as regards Modern Greek—the Greek spoken and written in Athens by fairly educated men to-day—what seem its striking “unclassicalisms” have their roots in constructions—very similar—used by Greek writers more than two thousand years before.

The controversy, as it concerns N.T. Greek, is a very old one. In the fifteenth century an opponent of the notion that the Greek of the N.T. is pure, appeared in the person of Laurentius Valla; while, in the early part of the next, its Hebraic colouring was definitely pointed out by Erasmus. On the other hand, in his preface to an edition of the Greek Testament in 1576, the purity of the style was defended by Henry Stephens. The first out-and-out Purist, however, was Sebastian Pfochen, who, in his “Diatribe de linguae Graecæ N.T. puritate” (1629), aimed at proving “Græcos autores profanos eisdem phrasibus et verbis loquitos esse quibus Scriptores N.T.” (that profane writers had used the same phrases and words as the writers of the N.T. have employed). One of his chief opponents was M. Solanus, who cautiously held that the Hebraisms in which the N.T. abounds give it

“a colouring not indeed barbarous, but widely removed from the standard of Greek purity.”<sup>1</sup>

The controversy was long kept up—now the one side, now the other, appearing to carry conviction. At the present day, however, it may be said that the view that most subscribe to lies nearer to that of the Purists than to that of the Hebraists.

Nor need the assertion that, **on the whole**, the N.T. writers were able to employ correct Greek, startle one. It ought not to do so when we consider the precise circumstances. It was not a case of those writers having **newly** acquired an acquaintance with Greek as if for the express purpose of conveying their thoughts in that tongue. Nor was it a case of their being obliged to learn it merely through the medium of the written language. The circumstances were otherwise, and the ability of the N.T. authors to write fairly good Greek with freedom came from another source. The fact is that the events of many preceding centuries had been forming a gradual preparation for it. The conquests of Alexander the Great are not to be supposed to have been in every sense the ruin of Greece; on the contrary, in a very important sense, they may be regarded as her triumph—for, perhaps, as the direct result of them, the knowledge of Greek became diffused far beyond the boundaries of Greece proper—spreading over many states. “The Greek language, which had been a group of dialects spoken, and sometimes written, in the cities and districts on the two sides of the *Ægæan* and *Ionian* seas, became henceforth the language of at least half the civilized world—the language of government, commerce, and literature throughout the Eastern half of the Mediterranean basin.”<sup>2</sup> Of this Greek of what may be called the new period there can be little question but that the basis was substantially a form of the **Attic** dialect. It was a kind of Greek that got to be very general—very common (hence called *κοινή*). With more or less modification, it was used by

<sup>1</sup> Winer, p. 15.

<sup>2</sup> Simcox, p. 7.

such later prose writers as Polybius (145 B.C.), Diodorus Siculus, Strabo, Plutarch (90 A.D.), Pausanias (160 A.D.).

Now, not differing from the *κοινή* “by any impassable gulf”<sup>1</sup> was the Greek which was used by the writers of the N.T. Not, indeed, that it sprang directly from the *κοινή*—its special parent being that type of colloquial Greek known as the Dialect of Alexandria. Nevertheless, it was scarcely inferior to the *κοινή*: it was certainly spoken by the **educated**: and it was spoken very widely. It came to be acquired by Jews—hence Greek-speaking Jews were called Hellenists—*i.e.* those whose wont was *ἐλληνίζειν*. The Jews, by and by, following the various pursuits of life, became much dispersed. In nearly every city there were Jewish communities so assimilated to the people they lived among as to be able to **understand**, and **speak**, and **write Greek**.

But though N.T. or Hellenistic Greek had an origin so comparatively pure, it is simply unavoidable that we should discern in it certain modifications—certain peculiarities, both in Phraseology and in Syntax, as compared with Greek of an earlier period. According as a language travels from the cradle of its home, it follows that, in the nature of things, it will meet with changes. As Principal Sir Wm. Geddes<sup>2</sup> pertinently points out, there is lost in “brilliancy,” what is gained in “area of diffusion.”

(1.) One modification observable in N.T. Greek is this—Here were men *writing* in a language not, originally, their own, and often, no doubt, *thinking* in their own. Accordingly, it could not but be that their words, phrases, and modes of expression, would often have a distinctly Semitic form and colouring.

(2.) In addition to the influence of the Latin tongue upon later Greek (producing ‘Latinisms’) there could not but be perceived, to a considerable extent, the influence of the Greek Translation of the Bible by the LXX. so generally

<sup>1</sup> Jebb in Vincent and Dickson’s “Modern Greek,” p. 292.

<sup>2</sup> “Greek Grammar” (1888), Introduction, p. xi.

diffused, and so much in use in that day—hence very many old Classical words used in a new sense: *e.g.* *ἀδύνατεῖν* now = ‘to be impossible,’ instead of retaining its Classical active sense ‘to be unable to’: *ζωοποιεῖν* = ‘to preserve alive,’ instead of the Classical ‘to produce live offspring’: *κτίσις* = ‘the thing created,’ instead of the Classical ‘act of creating,’ &c.<sup>1</sup>

(3.) Over and above what has been advanced, it must be admitted that the N.T. writings are certain to be found shorn of many features that the writings of the best period of Classical Greek possessed. We need not expect here all the literary **refinements**—the **elegancies**, and the **niceties** of Thucydides, or Plato, or Xenophon. And why? but for this reason chiefly, that they were not **required**. The great end that the N.T. writers had in view was to make themselves **thoroughly understood**, and hence it became a necessity with them not to write rhetorically and eloquently, but to write simply and clearly. And yet, after all, it was, **in the main**, tolerably correct Greek that they used. If it had fallen off, the falling off reveals itself not nearly so much in **misuse** of Classical Greek as in **disuse** of it.

And if what we have advanced be true of the structure of N.T. Greek **generally**, specially is it true of that part of it which particularly concerns us, *viz.*, **the use of the Tenses**. With some exceptions—of which the decreasing use of the Optative mood: certain irregularities as to the moods with *ἴα*, *εἰ*, *ἐάν*, *ὅταν*, &c.: and the **comparatively** sparing use of compact Participial constructions, are the chief—the Moods and Tenses are used with adequate—though **varyingly** adequate—skill by the various writers. “The N.T. Grammarians and Expositors have been chargeable with the grossest mistakes in regard to the tenses of the verb. In general, these are used in the N.T. exactly as in Greek writers”—such is the verdict of

<sup>1</sup> See this subject ably handled in Dr Hatch’s “Essays in Biblical Greek” (1889).

Winer.<sup>1</sup> And equally corroborative of our position is the view of Buttmann (who, otherwise, is perhaps not so strong a Purist as Winer)—“While as respects the Tenses the language of the N.T. does not, in the main, depart from the general usage of the Greeks, but, on the contrary, a **few minor irregularities excepted, has known to conform to it perfectly**, it falls manifestly far behind that usage in the employment of relations of Mood. It would be very hasty, however, to draw a conclusion from the inferior facility in the use of the Moods respecting the N.T. use of the Tenses also.”<sup>2</sup>

<sup>1</sup> Winer, p. 330.

<sup>2</sup> Buttmann, p. 207.



## II.

### THE FORCE OF THE TENSES.

#### *A.—The Tenses in the Indicative.*

OUR position is that, even when we make all necessary allowances, we may reasonably expect to find the N.T. writers using the Tenses of the Greek verb with a **near approach** to Classical skill. When they wished to narrate a fact, or to convey a meaning, there is good ground for holding that they employed the Tense appropriate for the purpose, and that they employed it just because of such appropriateness.

What, then, is the special force of the several Tenses? and how near can the English language come to giving accurate expression to such force? We shall endeavour to answer these questions, adducing what appear to be parallel examples from Classical writers and from the N.T., and, bearing in mind that the all-important consideration is the function that the tenses discharged at the particular period with which we are dealing, we shall point out, with reference to the N.T., such **deviations, anomalies, and exceptions** as the exigencies of the case seem to demand.

In treating of the force of the Greek Tenses as indicating time, it may be well to state, at the outset, that the Tenses are divided into two classes:—

I. The Primary—referring to present or future time. These are Present, Perfect, Future, Future Perfect.

II. The Secondary—those referring to past time—viz. Imperfect, Pluperfect, Aorist.

It is essential, moreover, to distinguish between time **absolutely** present, past, future, and time **relatively** so. *E.g.*  $\tau\bar{o}\bar{u}\tau\bar{o}$   $\dot{\alpha}\lambda\eta\theta\bar{e}\bar{s}$   $\dot{\varepsilon}\sigma\tau\bar{i}\bar{v}$  = 'this is true,' means that it is so with reference to the time of speaking; but  $\ddot{\varepsilon}\lambda\dot{\varepsilon}\dot{\xi}\bar{e}\bar{v}$   $\ddot{\sigma}\tau\bar{i}\bar{v}$   $\tau\bar{o}\bar{u}\tau\bar{o}$   $\dot{\alpha}\lambda\eta\theta\bar{e}\bar{s}$   $\dot{\varepsilon}\sigma\tau\bar{i}\bar{v}$  = 'he said that this **was** true' (*i.e.* he said 'this is true'). It would be correct to use the past tense in English, because the time denoted by  $\dot{\varepsilon}\sigma\tau\bar{i}\bar{v}$  is absolutely past and only present *relatively* as regards  $\ddot{\varepsilon}\lambda\dot{\varepsilon}\dot{\xi}\bar{e}\bar{v}$ . And so with the Aorist— $\tau\bar{o}\bar{u}\tau\bar{o}$   $\dot{\varepsilon}\gamma\dot{\varepsilon}\dot{\nu}\bar{e}\bar{r}\bar{o}$  = 'this happened'; but  $\ddot{\varepsilon}\lambda\dot{\varepsilon}\dot{\xi}\bar{e}\bar{v}$   $\ddot{\sigma}\tau\bar{i}\bar{v}$   $\tau\bar{o}\bar{u}\tau\bar{o}$   $\dot{\varepsilon}\gamma\dot{\varepsilon}\dot{\nu}\bar{e}\bar{r}\bar{o}$  (past with reference to  $\ddot{\varepsilon}\lambda\dot{\varepsilon}\dot{\xi}\bar{e}\bar{v}$ ) and therefore = 'he said that this **had** happened.'

### *The Present*

represents an action as going on, not yet finished. Such is the force of the tense in the main. It may be called the **continuous** force, and care should be taken to give full expression to it. "Whenever strictly and properly used,  $\tau\bar{u}\pi\tau\bar{w}$  is not 'I strike,' but 'I **am** striking.'"<sup>1</sup>

But there are additional and special shades of meaning that the Present is capable of bringing out.

(a.) It may express a **customary** action or a general truth, maxim, or dogma. *E.g.*  $\bar{\tau}\bar{\iota}\bar{\kappa}\bar{\tau}\bar{\iota}\bar{\varepsilon}\bar{i}\bar{s}$   $\tau\bar{o}\bar{i}\bar{s}$   $\bar{\chi}\bar{\rho}\bar{o}\bar{s}$   $\bar{\nu}\bar{\beta}\bar{r}\bar{i}\bar{v}$ ,  $\ddot{\sigma}\bar{\tau}\bar{a}\bar{v}$   $\bar{\chi}\bar{\alpha}\bar{u}\bar{w}$   $\ddot{\lambda}\bar{\beta}\bar{o}\bar{s}$   $\ddot{\varepsilon}\bar{\pi}\bar{\eta}\bar{\tau}\bar{a}\bar{i}\bar{s}$  = 'satiety begets insolence, whenever prosperity follows the wicked' (Theogn. 153).  $\dot{\varepsilon}\bar{x}$   $\tau\bar{\bar{\eta}}\bar{s}$   $\bar{\Gamma}\bar{a}\bar{l}\bar{i}\bar{u}\bar{a}\bar{i}\bar{s}$   $\bar{\pi}\bar{r}\bar{o}\bar{f}\bar{\eta}\bar{r}\bar{t}\bar{r}\bar{e}\bar{s}$   $\bar{o}\bar{u}\bar{x}$   $\dot{\varepsilon}\bar{y}\bar{\varepsilon}\bar{i}\bar{r}\bar{e}\bar{t}\bar{a}\bar{i}\bar{s}$  = 'out of Galilee a prophet ariseth not' (a maxim, a proverbial saying) (John vii. 52).

(b.) It may express an **attempted** or **contemplated** action. *E.g.*  $\bar{\pi}\bar{e}\bar{i}\bar{\theta}\bar{u}\bar{o}\bar{s}$   $\bar{\bar{\iota}}\bar{\mu}\bar{a}\bar{s}$   $\dot{\varepsilon}\bar{v}\bar{a}\bar{n}\bar{t}\bar{r}\bar{a}\bar{i}\bar{s}$   $\bar{\kappa}\bar{a}\bar{i}\bar{s}$   $\tau\bar{o}\bar{i}\bar{s}$   $\bar{\nu}\bar{\bar{\mu}}\bar{o}\bar{m}\bar{o}\bar{s}$   $\bar{\kappa}\bar{a}\bar{i}\bar{s}$   $\tau\bar{\bar{w}}$   $\bar{\delta}\bar{i}\bar{\kappa}\bar{a}\bar{i}\bar{w}$   $\bar{\psi}\bar{\eta}\bar{\rho}\bar{i}\bar{s}\bar{a}\bar{s}\bar{\theta}\bar{a}\bar{i}\bar{s}$  = 'they are trying to persuade you to vote contrary both to the laws and to justice (Isae. de Cleon. § 26). Cf.  $\bar{\delta}\bar{i}\bar{a}$   $\bar{\pi}\bar{o}\bar{\bar{\eta}}\bar{o}$   $\bar{a}\bar{u}\bar{\tau}\bar{a}\bar{w}$   $\dot{\varepsilon}\bar{r}\bar{y}\bar{o}\bar{v}$   $\dot{\varepsilon}\bar{m}\bar{e}$   $\bar{\lambda}\bar{i}\bar{\theta}\bar{a}\bar{u}\bar{z}\bar{e}\bar{r}\bar{e}\bar{s}$  = 'for which of those works do ye **contemplate** stoning me' (John x. 32).

(c.) The Present is used sometimes as containing the force both of the Present and Perfect combined—especially with  $\pi\bar{a}\bar{l}\bar{a}\bar{i}\bar{s}$ . *E.g.*  $\gamma\bar{\eta}$   $\bar{\nu}\bar{o}\bar{e}\bar{s}\bar{i}$   $\pi\bar{a}\bar{l}\bar{a}\bar{i}\bar{s}$  = 'the land **has long been** sick'

<sup>1</sup> Farrar, p. 123.

(Eurip.). *Cf.* *ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ* = 'ye have been with me from the beginning' (John xv. 27).

(d.) In animated narration the Present has often a dash of the Future in it. *E.g.* *μένομεν ἔως ὅν ἔκαστοι κατὰ πόλεις ληφθῶμεν*; = 'shall we wait?' (Thuc. vi. 77). *Cf.* *Σὺ εἶ ὁ ἐρχόμενος*; *ἢ ἔτερον προσδοκῶμεν*; = 'art Thou He that should come? or do (shall) we look for another?' (Matt. xi. 3).

(d.) In narration the Present is often used for the Aorist to give a more vivid representation of a *past* event. *E.g.* *Δαρείου καὶ Παρισάτιδος παῖδες γίγνονται δύο* (Xen., An. I. i. 1). *Cf.* *ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας* = 'And He cometh unto the disciples and findeth,' &c. (Matt. xxvi. 40).

### *The Imperfect*

represents an action as going on in past time—*e.g.* *ἴγραφον* = 'I was writing.'

It is, accordingly, the tense in which is inherent

(a.) The force of indicating that a particular action was **continued, repeated, or customary**. *E.g.* *Ἐπὶ Κέκροπος ἡ Αττικὴ κατὰ τόλεις ϕάειτο, καὶ οὐ ξυγήσαν βουλευσόμενοι, ἀλλ᾽ αὐτοὶ ἔκαστοι ἐποιητεύοντο καὶ ἐβούλευοντο* (Thuc. ii. 15), where the Imperfects describe the condition and customs of the country. *Cf.* *πάντες τὸ αὐτὸν πνευματικὸν ἔπιον πόμα, ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας* (1 Cor. x. 4), where *ἔπινον* indicates that the drinking continued all through the wilderness journey. So Matt. xiii. 34: *χωρὶς παραβολῆς οὐκ ἐλάλει*—*i.e.* 'throughout His ministry such was His custom.'

It should be borne in mind that, if the progressive **form** is not always given in rendering an Imperfect (or Present) of this kind, it is because, sometimes, the English verb itself conveys, with sufficient strength, the progressive or continuous **idea**, *e.g.* *ἐθαυμάζον*, 'they wondered,' (no need for they were wondering).

(b.) Another power inherent in the Imperfect is that of representing an action as **attempted, contemplated, or imminent** in past time. *E.g.* *ἴξανεχώρει τὰ εἰρημένα* = 'he tried

to back out of his words' (Thuc. iv. 28). *Cf.* οἱ δὲ Ἰωάννης διεκάλυνεν αὐτόν = 'John tried to prevent him' (Matt. iii. 14); καὶ τῷ ἔθνησκε τέκν', ἀπωλλύμην δὲ ἐγώ = 'and my children were about to die, and I was about to perish' (Eur. Herc. F. 538). *Cf.* ἐκάλουν αὐτὸν . . . Ζαχαρίαν = 'they were about to call him Zacharias' (Luke i. 59). (The action was imminent, but the mother's objection prevented it.)

(c.) It is akin to this to say, that sometimes we find the Imperfect (even without *ἄν*) bearing a merely **potential** force. *E.g.* Καὶ μὰ Δία ἡσχυνόμην μέντοι, εἰ μπό πολεμίου γε ὅντος ἐξηπατήθην = 'yes, by Zeus, I were indeed ashamed (=would have been) if I had been deceived' (Xen. An. vii. 6, 21). *Cf.* καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη = 'it were (*i.e.* would have been) well for him if he had never been born' (Matt. xxvi. 24).

### *The Perfect and Pluperfect.*

The force of the Perfect is to represent an action as already finished at the present time; *e.g.* γέγραφα = 'I have written' (my writing is now finished).

The force of the Pluperfect is to represent an action as already finished at some indicated past time; *e.g.* ἐγέγραφεν = 'I had written' (my writing was a completed thing at some particular past time).

Accordingly, the Perfect is the tense employed when the past is set in relation to the present—the **result** of the action being usually, but not necessarily, conceived as **enduring**. *E.g.* Ἐπιμελῶς οἱ θεοὶ ὅν οἱ ἄνθρωποι δέονται κατεσκευάζασιν = 'the gods have carefully provided what men need' (Xen. Mem. iv. 3, 3). *Cf.* Luke iv. 6: Σοὶ δῶσω τὴν ἐξουσίαν ταύτην ἀπασαν, καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται = 'for it (ἢ ἐξουσία) hath been delivered unto me'—*i.e.* I am now in possession of it.

Such may be called the normal sense or force of the Perfect—the rendering in English being with **have**. But there are one or two *exceptional* usages that demand attention.

(a.) In consequence of the primary meaning of certain

verbs, their Perfects require to be translated by the *Present*; e.g. *κέντημαι* means 'I possess'; *οἶδα*, 'I know'; *εστηκα*, 'I stand.' Hence *ἐνέστηκεν ἡ ἡμέρα τοῦ χρ.*, (2 Thess. ii. 2) means 'the day of the Lord is now present.'

Where the Pluperfects of such verbs occur, they carry the force of the Imperfect.

(b.) The Perfect sometimes refers to the *Future*—denoting the certainty that an action will immediately take place; e.g. *στρατηγεῖται* = 'I shall perish at once.' Cf. *εἰ παλαισθεῖς πτῶμα θανάσιμον πεσεῖ, τέθνηκα ἐγώ* (Eurip. El. 686), and *ὁ διακρινόμενος, ἐὰν φάγῃ, κατακένεται* (Rom. xiv. 23), (he shall lie under condemnation).

(c.) Does the Perfect ever stand for the Aorist?

That there is the **possibility** of its doing so may be presumed from the fact that, as already stated, the **Present**, in certain instances, carries Aoristic force; and this presumption may be somewhat strengthened by taking into account the influence of the Latin Perfect.<sup>1</sup> It must be owned that in later writers we do see traces of the convertibility of the Greek Perfect into Aorist.<sup>2</sup> Nevertheless it cannot be denied that, except in a very few instances, the N.T. examples of such usage that Grammarians present to us admit of being reasonably and intelligibly interpreted without our giving an aoristic rendering at all. The right position to take up, then, would clearly seem to be—

(1.) Wherever we find Perfects and Aorists occurring in the same sentence, **we are to assume that the writer uses each in its own special and distinctive sense; and we have no**

<sup>1</sup> See Buttmann, p. 196.

<sup>2</sup> Jebb's theory that it was this—namely, the circumstance of the old line between Perfect and Aorist having in later Greek become "insensibly obscured"—that created a "practical need" for the modern Greek Perfect with *ἔχω* and Aorist infinitive, may be correct enough. At the same time, as he himself points out, we have a like periphrastic Perfect even in Classical Greek, where *ἔχω* is sometimes little more than a mere auxiliary to the Aorist Participle; e.g. *τὸν λόγον δὲ σου πάλαι θαυμάσας ᔔχω* (=τεθαύμακα) (Plat. Phaedr. 257. C.).

right to assume anything else. Thus *πενεστέρους πεποίκης καὶ πολλοὺς κινδύνους ὑπομένειν ἤναγκασε* = 'it has made us poorer (and we still are so) and it forced us to undergo many dangers.' With which compare Luke iv. 18: *ἐχρισέ με εὐαγγελίσασθαι, ἀπέσταλκε με κηρῦξαι* = 'he anointed me (an event occurring once) and *has* sent me' (I am here—the result of the action still continuing).

(2.) There are not more than three or four instances in which the Perfect can admit only of a Preterite rendering—viz. Rev. v. 7; vii. 14; viii. 5; and (perhaps) 2 Cor. ii. 13. A few more, 1 Cor. xv. 4; 2 Cor. xi. 25; Heb. xi. 17; James i. 24, are supposed to come under the same category—but erroneously so—an impartial examination showing that in these cases a perfect rendering would be quite in place. When, for example, we take the first of these (1 Cor. xv. 4), *ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται*, it is not correct to translate, as does M'Clellan,<sup>1</sup> the latter verb "rose." It is true there **is** a reference to a **past** event, but the apostle makes it in such a way as to bring prominently out the **present effects** of this event. These effects **continue** in the new risen life of Jesus.

On this important question of Perfect for Aorist the views of Burton deserve attention. "While there is clear evidence that the Perfect tense was in the N.T. sometimes an Aorist in force, yet it is to be observed that the N.T. writers had perfect command of the distinction between the Aorist and the Perfect. The instances of the Perfect in the sense of the Aorist are confined almost entirely to a few forms, *ἐσχηκα, εἴληφα, εώρακα, είρηκα*, and *γέγονα*, and the use of each of these forms in the sense of an Aorist mainly to one or more writers whose use of it is, apparently, almost a personal idiosyncrasy."<sup>2</sup>

### *The Aorist.*

The primary force of the Aorist Tense is that of simply indicating that a certain thing **happened, or occurred, once**

<sup>1</sup> P. 625.

<sup>2</sup> Burton's "Syntax," p. 44.

for all, in past time. *E.g.* γελάσας εἶπε = 'he burst out laughing, and said'; οὐαὶ εὐθὺς ἀνέβλεψεν = 'and immediately he regained his sight' (Mark x. 52).

(a.) *The Aorist and Imperfect.*—The Aorist is the Tense used in narration, in contradistinction to the Imperfect, which is the Tense used in description. The underlying idea of the former is that of **momentary occurrence**: of the latter, that of continuance, or duration. We have no right to assume that such special distinctive force is not intended to be brought out by these two tenses respectively; and our first duty, in translating, is to endeavour to determine whether there is any barrier, of an idiomatic or other sort, against giving effect to it. May it be permitted to doubt whether this duty, as regards translating the N.T. into English, has been attended to, to the extent it reasonably might have been? To say the least, the picturesque difference between the two has many a time been in danger of being lost, from a disinclination to use an additional word or two in English to give clear expression to it. **In every case care** ought to be taken to give the **strict rendering**. *E.g.* in Classical Greek —ἀγωλότενξε οὐαὶ οὐατῆδε = 'she raised her voice and began to sing' (Iph. Taur. 1306); ἐβαδίζομεν οὐαὶ οὐατελάβομεν τὸν 'Αντιφῶντα = 'we were walking and overtook Antipho' (Plat. Parmen. 127); and in N.T. Greek—οὐατέβη λαῖλαψ . . . οὐαὶ συνεπληροῦντο = 'there came down a gust of wind and they BEGAN to be (not 'were') filled' (Luke viii. 23); ἐξῆλθον . . . οὐαὶ ἐκραύγαζον = 'went out, and *kept* crying' (John xii. 13).

(b.) *The Aorist and the Perfect.*—Though not interchangeable with the Imperfect, is the Aorist ever used for the Perfect?

The position of most Grammarians is that it is seldom so used—that is, the **rule** is to give to the Aorist its specially distinctive force of **momentary occurrence**, and **not** to translate by '**have**.' This holds in ordinary Classical Greek, and is fully maintained in the N.T.—Winer's<sup>1</sup> view being that

<sup>1</sup> Winer, p. 344.

“there is no passage in which it can be certainly proved that the Aorist stands for the perfect.” It may be that, in N.T. and later Greek, there are traces more or less faintly discernible of the distinction between the two tenses having begun to be somewhat obliterated. But, to what extent has the supposed obliteration gone? Has it gone any further than this—“the avoiding of the use of either tense when the form of it, in a particular verb, was rare, doubtful, or cacophonous?”<sup>1</sup>

We repeat, therefore, that the rule is to give to the Aorist its strictly accurate rendering, and not to take for granted that any other is intended. In translating both Classical and N.T. Greek, however, there are important exceptions, the nature of which may be thus described—Where there is no strong marking of the past tense, *i.e.* where a past occurrence is represented as in a period reaching to the present time, our English idiom requires the Perfect rendering ‘have’—this rendering, however, as Buttmann<sup>2</sup> carefully points out, residing “not indeed in the tense, but in the connection.”

*Examples.*—Τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἀπαντά πέπρακεν = ‘of the inhabitants he has left none,’ &c. (Æschin. Timarch, § 99); ἀλλα πέντε τάλαντα ἐκέρδησα = ‘I have gained other five talents’ (and they are still mine) (Matt. xxv. 20).

Special cases of Aorist for Perfect are (1) ἔγραψα (Epistolary Aorist), which is usually, not always, rendered “have written” or “I write,” the habit being, by courtesy, to look upon the action, or occurrence, from the point of view of the reader.

(2) The Aorists of a few verbs used in the N.T. to denote a present state resulting from a past act, *e.g.* ἀπέθανον (Mark v. 35; Luke viii. 49); ἐξέστην (Mark iii. 21; 2 Cor. v. 13). Of course these verbs are also found with strict Aoristic sense.

*N.B.*—After particles of time like ἐπει, ἐπειδή, &c., it is correct to translate the Aorist by the Pluperfect ‘had.’

(c.) *The Aorist and the Present.*—The Aorist is sometimes

<sup>1</sup> Simcox, p. 106.

<sup>2</sup> P. 198.

used to express a *general* truth. A certain thing has been done so frequently before that experience warrants one in holding that it now forms a **precedent**, and may be cited as a **presently established fact**. This is called the Gnomic Aorist, and is usually to be rendered in English by the *Present*. *E.g.* "Ἡν δέ τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν = 'they impose a penalty upon every one who transgresses' (Xen., Cyr. i. 2, 2).

*Cf.* ἀνέτειλεν γάρ οἱ ἥλιος συν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ η ἐνπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο. = 'for the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth' (James i. 11). In both passages, inductions made from observation and experience of past acts convert what is predicated into present established truths. It is an interesting fact that a like use of the Aorist exists in Latin, as "Hinc apicem rapax Fortuna cum stridore acuto *Sustulit*" (Hor. Od. i. 34) = solet tollere.

Under this head may be included what has been called "the Dramatic Aorist"—used of a state of mind that has just been reached, or of an act that expresses it; *e.g.* ἔγνων τι ποιήσω, I know (lit. I knew, or I perceived what I shall do), Luke xvi. 4. In Classical Greek this usage is chiefly poetical, and found in dialogue, *e.g.* Ἐπήνεστος ἔργον καὶ πρόνοιαν—I approve your act, &c. (Soph. Aj. 536).

(d.) *The Aorist and the Future*.—Like the Present, the Aorist sometimes refers vividly to the Future, and may be so translated. *E.g.* ἀπῶλόμην εἴ με λείψεις = 'I shall perish if you leave me' (Eur. Alc. 386). *Cf.* οταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστηρίον (Rev. x. 7) which, in the mouth of the angel referring to the future, means "Then shall be completed the mystery." Another example sometimes cited is ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς το κλῆμα (John xv. 5). But it seems better to hold with Burton<sup>1</sup> that ἐβλήθη is a *Gnomic Aorist* = is cast out. Winer<sup>2</sup> (who, however, reads μείη) gives strict Aoristic force

<sup>1</sup> Syntax, p. 21.

<sup>2</sup> Grammar, p. 345.

thus—Supposing it to have occurred that one does not abide in me, he was [thereby directly] cast out as a branch and withered.

### *The Future*

signifies that an action will happen in time to come; *e.g.*  $\gamma\rho\alpha\psi\omega$  = 'I shall write,' or 'shall be writing.'

(a.) In addition to the above (which is its normal sense) the Future in the 2nd person may express a **concession**, **permission**, or **obligation**, and wields, therefore, almost the force of an *Imperative*. *E.g.*  $\pi\alpha\ntilde{n}t\omega\varsigma\ \ddot{\theta}\varepsilon\ \tau\omega\tilde{n}t\theta\ \ddot{\theta}\rho\alpha\varsigma\epsilon\iota\varsigma$  = 'but by all means do this' (Arist. Nub. 1352). *Cf.* "Εσεσθε οὖν ὑμεῖς τέλειοι" = 'therefore be ye perfect' (lit. ye shall be) (Matt. v. 48). Latin also affords parallels. *Cf.* Valebis et salvebis = Vale et salve.

(b.) There exists a *kind* of Periphrastic Future with  $\mu\acute{e}λλω$ , or  $\theta\acute{e}\lambda\omega$  followed by the infinitive (generally present or future). *E.g.* Δεήσεις τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου, εἰ μέλλει ἢ πολιτεία σώζεσθαι = 'if the constitution is to be preserved' (Plat. Rep. iii. 412. A.); εσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι = 'he signified by the spirit that there should be great famine' (Acts xi. 28). And so with  $\theta\acute{e}\lambda\omega$ , —οὐ γάρ ἐθέλει το πραττόμενον τὴν τοῦ πράττοντος σχολὴν περιμένειν = 'the action will not await the leisure of the agent' (Plat. Rep. ii. 370 B.); μὴ καὶ ὑμεῖς θέλετε ὑπαγεῖν; = 'will [would] ye also go away?' (John vi. 67).

It would, however, be wrong to say that there is never anything more in such constructions than a simple periphrasis for the Future. Of that, our last example (from the N.T.) is a clear proof. They differ, as a rule, from the simple Future, by emphasising the **intention** or **desire** to do a thing. Nevertheless, in these tendencies towards what has been called "Analytic precision"—appearing even in the Classical language—we find a preparation for what in the case of  $\theta\acute{e}\lambda\omega$  has developed into a regular Future Tense Form in modern Greek; *e.g.*  $\theta\acute{e}\lambda\omega\lambda\acute{u}e\iota$  ( $\lambda\acute{u}e\iota$  = present infinitive) = 'I will loose';  $\theta\acute{e}\lambda\epsilon\iota\varsigma\lambda\acute{u}e\iota$  = 'thou,' &c.

(c.) The Future Perfect denotes that an action will be already completed at some future time. It is a luxury of language, and consequently occurs but once in the N.T. (Luke xix. 40: *κεντράξονται*). The best MSS., however, have *κεντράζουσιν*.

*B.—The Tenses in the Subjunctive, Optative, Imperative, and Infinitive.*

*I. The Subjunctive and Optative.*

Though the Optative is sometimes regarded as only a **Past Subjunctive** it is really more than that. Between the two Moods there is an essential difference. From the nature of the case, both refer to what is merely possible. With the Subjunctive, however, the realisation of the possible is contingent on *outward* circumstances ; whereas, with the Optative, the realisation of the possible scarcely goes beyond the stage of being simply conceived in the Mind.

(i.) The Subjunctive and Optative in Independent Sentences.

(a.) The Subjunctive is often used to convey the force of an **exhortation**, a **challenge**, or a **resolution**. *E.g.* Οἴκαδε περ σὺν νησὶ νεώμεθα, τόνδε ὁ ἵωμεν = 'let us sail homeward with our ships, and leave him' (Il. ii. 236). ἵγειρεσθε, ἀγωμεν ἐντεῦθεν = 'arise let us go hence' (John xiv. 31).

(b.) The Subjunctive is often used in questions of **deliberation**, **doubt**, **uncertainty**. *E.g.* μεθίσοντα ἄνδρα . . . ὁ εξεσθε συμπότην, ή ἀπίωμεν ; = 'will you receive him, or shall we go away?' (Plat. Symp. 212 E.); δῶμεν ; ή μὴ δῶμεν = 'shall (should) we give, or shall (should) we not give?' (Mark xii. 14).

The Optative in Independent sentences is used simply to express a wish—hence the name (*opto*, I wish). In this case the correct rendering in English is by **may** :

*E.g.* ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δὲ ἄλλα ὅμοιος = 'boy, mayest thou (lit. mightest) be more fortunate than thy father, but like him in all else' (Soph. Aj. 550).

τὸ ἀργύριον σου σὺν σοὶ εἴη εἰς ἀπώλειαν = 'may thy money go to destruction with thee' (Acts viii. 20).

(2.) The Subjunctive and the Optative in pure Final Clauses.

In such clauses as express a purpose with *ινα*, *ὅπως*, *ὡς*, the rule in Classical Greek is that—

(a.) Where the leading Tenses are the Primary Tenses, the Subjunctive is used :

*E.g.* Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ινα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευώμεθα ὅπῃ ἀν τὴν στρατιὰ συμφέρῃ = 'it seems good to me to burn the wagons, that our beasts of burden may not be our generals, and that we may go on whithersoever it may be best for the army' (Xen. An. iii. 2. 27); ποιοῦσιν . . . ὅπως δοξασθῶσιν ιπὸ τῶν ἀνθρώπων = 'do . . . that they may have glory of men' (Matt. vi. 2).

The rule, further, is that—

(b.) Where the leading Tenses are the Secondary Tenses, the *purpose* particles are followed by the Optative. In the N.T., however, this rule is not observed—the place of the Optative being taken occasionally by the Indicative, but far more frequently by the Subjunctive. Sometimes, even in Classical Greek — especially in Thucydides — we find the Subjunctive following a Secondary Tense, and, perhaps as often, we have both Subjunctive and Optative combined. When such is the case, we may be sure that there are some delicate shades of meaning to be brought out.

*E.g.* Παρανήσκον δὲ φρυκτοὺς, ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις γί καὶ μὴ βοηθοῦν = 'they raised fire signals at the same time, in order that the enemy's signals might (as the immediate result) be unintelligible to them, and that they (the enemy) might not (as a remote consequence) bring aid' (Thuc. iii. 22).

By means of their extensive Tense and Mood system the Greeks were able to express the finest niceties of thought of which the mind is capable. But, as has been already indicated, the aim of the N.T. writers, *generally*, being a *plain* and *practical* one, to them the need for using all the various

refinements of the language did not forcibly present itself. This to a great extent may account for the comparatively rare appearance of the Optative in their works. Although, as we shall see, the Optative *is* to be found in the N.T.—especially in St Luke's writings,—perhaps the scholarly view is that of examples of the Optative with *ίνα*, &c., after a Past Tense there are none.<sup>1</sup>

(3.) The Subjunctive in clauses after verbs of exhorting, advising, commanding, beseeching. Here we find a considerable deviation from Classical usages—the Subjunctive with a particle usurping chiefly the place of the Classical Infinitive, *e.g.* ήρώτα αὐτὸν *ίνα* το δαιμόνιον ἐκβάλῃ (Mark vii. 26). “A classical writer could express ‘I exhort you to remain,’ by παρακελεύομαι σοι (1) μένειν, or (2) ὅπως μενεῖς (fut. indic.), or (3) ὅπως (ἀ) μένης: the last means strictly, ‘in order that you *may* remain.’ The substitution of *ίνα* for *ὅπως* in (3) was the origin of the modern usage” (viz., the subjunctive with *νά* in Modern Greek. (See Jebb in Vincent and Dickson, pp. 319, 320).

## II. *The Imperative and the Infinitive.*

To a great extent in the Subjunctive and in the Optative, and almost completely in the Imperative and in the Infinitive, the distinction between the Present and the Aorist is not that of **time** present or past—it is that of a **continued or repeated** action and of a **single or momentary** occurrence. *E.g.* τί ποιῶ; = ‘what shall I do?’ (= ‘what shall be my general course of action?’) Τι ποιήσω; = ‘what shall I do?’ (in a particular case). And so with the Optative: παύοιμι = ‘O that I may be checking’; παύσαιμι = ‘O that I might (once) check.’<sup>2</sup>

As just stated, however, it is in the Imperative and in the Infinitive where the distinction referred to becomes most marked. *E.g.* (a.) Imperative, λαβέ τὰς μαρτυρίας καὶ ἀναγίγνωσε, = ‘take the depositions (a single instantaneous act) and read them (a continued action).’ *Cf.* περιβαλοῦ τὸ

<sup>1</sup> See Winer, p. 360 (note 2).

<sup>2</sup> See Geddes' Greek Grammar, p. 90.

*ιματίον σου καὶ ἀποτόθει μοι* = 'cast thy garment (**immediately**) and follow (**continue to follow**) me' (Acts xii. 8).

It may be added that the *Perfect* Imperative is used when an action, finished and complete in itself, is to endure as to its effects: *Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποίησο καὶ δεξιὰν δός* = 'only make us (so that they may be **permanent**) solemn pledges, and give the right hand' (Xen., Cyr. iv. 2, 7); *πεφίμωσο* = 'be (and **continue**) still' (Mark iv. 39).

(b.) The Infinitive: *τί τὸ κωλῦν ἐτί αὐτὸν ἔσται βαδίζειν ὅποι βούλεται*; = 'what will there be to prevent him from going (**at any time and often**) whither he pleases?' (Dem. Ol. i. 12, 22); *εάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν* = 'if any man desire to (continue to) do his will' (John vii. 17).

*Πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις, δεόμενοι . . . ξυναλλάξαι . . . καὶ τὸν . . . πόλεμον καταλῦσαι . . .* = 'asking them to bring about (**at once**) a reconciliation . . . and to put an (**immediate**) end to the war' (Thuc. i. 24).

*ἡνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ πράγμαν αὐτὸν* = 'he compelled the disciples to enter (an action almost **instantaneous**) into the boat and to go (an action **continued**) before him' (Matt. xiv. 22).

It will be seen that what has just been advanced refers only to Direct Discourse. In Discourses Indirect the distinction between the Present and the Aorist Infinitive appears as in the Indicative, the time being present or past relatively to the leading verb.

### III. *The Participles.*

The Greek language is singularly rich in Particles; and **on the whole**, the N.T. writers fully avail themselves of such riches. On account of the natural tendency of colloquial and popular language towards simply joining clause to clause—a tendency which the bent of Hebraic expression strengthens rather than otherwise—it *is* the case that Particles are used somewhat less in the N.T. than in earlier

Greek, but it is also the case that **where** used, their use is determined on the **same principles**.

The Future Participle is not much used: the Present, the Aorist, and the Perfect occur very frequently—each retaining its own proper force as to describing an action.

(a.) The Present Participle refers to a continuing or repeated action whose time is that of the leading verb. *E.g.* καὶ τοιαῦτα πράττων τί ἐποίει; = 'and in doing such things what was he doing?' (Dem. Phil. iii. 114, 20). ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους. . . . = 'and coming up out of the water he saw,' &c. (Mark i. 10).

(b.) The Aorist Participle refers to a single or momentary occurrence whose time is **antecedent** to the time of the leading verb. *E.g.* παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον = 'they took the Boeotians with them, and sailed against Pharsalus' (Thuc. i. 111). προσελθών ἤγειρεν αὐτήν = 'he came to her, and raised her up' (Mark i. 31).

The construction just described is the normal one, and is common to both Classical and N.T. Greek. It ought to be added, however, that an Aorist Participle combined with a finite verb often expresses two quite **contemporary** actions. *E.g.* εὐ γ' ἐποίησας ἀναμνήσας με = 'you did well in reminding me' (Plat. Phaed. 60, C.). ἔσυτὸν ἐκένωσεν μορφὴν δούλου λαβών (Philippians ii. 7),—the assuming of the servant's form did not precede the κένωσις—it was what it consisted in. A very frequent example of this usage in the N.T. is ἀποκριθεὶς εἶπεν—where both participle and verb denote the same action.

Does the Aorist Participle in the N.T. ever describe an action that took place **AFTER** the time of the leading verb? A very *probable* example seems to be Acts xxv. 13. Ἀγρίππας ὁ Βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισαρίαν ἀστασάμενοι τὸν Φῆστον—the saluting of Festus could come only *after* arrival in Caesarea.<sup>1</sup>

<sup>1</sup> On the rendering of the Participle here, and on the rendering of that in Acts xvi. 6 (Διῆλθον δε τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες

(c.) The Perfect Participle refers to an action as already finished (at the time of the leading verb) and implies **continuance of the state induced by such action**. *E.g.* Ἐπέδειξα οὐδὲν ἀληθεῖς ἀπηγγελκότα = 'I showed (Æschines) as having announced nothing that was true' (Dem. F. L. 396, 30). Εὗρε τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός = 'she found the child lying' (lit. *having been placed or cast*), &c. (Mark vii. 30). It thus appears that the temporal distinction between the Aorist and the Perfect Participle is fully maintained in the N.T. *ποιήσας* and *πεποιηκώς* ought not both to be rendered by *having made*. The distinct sense ought to be indicated even at the cost of a little periphrasis. Accordingly, such is the method adopted in the accompanying translation—the Aorist Participle, for the sake of strict accuracy, being frequently resolved into a relative clause or into a final verb with a conjunction.

It may be useful to refer to a usage found both in classical and in N.T. Greek, where with *λανθάνω*, 'to escape,' the Aorist Participle contains the leading idea of the expression; *e.g.* Οὐδὲ ἄρα Κίρκην ἐλθόντες ἐλήθομεν = 'nor did we come unawares to Circe' (Od. xii. 17); *ἐλαθόν τινες ξένισαντες* = 'some entertained unawares' (Heb. xiii. 2).<sup>1</sup>

ὑπὸ τῶν ἀγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ), some would make depend the settlement of the question, so ably handled by Professor Ramsay, of Aberdeen,—What did Galatia mean to S. Luke? The point is whether *κωλυθέντες* denotes *subsequent* or *antecedent* action, *i.e.*, whether S. Paul and his companions went through the region of Phrygia and Galatia *and then were forbidden* to preach the Gospel in Asia, or whether they went through said region after they had been forbidden to preach in Asia. Professor Ramsay's own opinion is that "the action in *κωλυθέντες* is contemporary with one stage of that in *διῆλθον*, but yet subsequent to it looked at in a broad view." See a most interesting discussion in the Expositor (Dec. 1893; Jan., Feb., Apr., May, July 1894) and in Expository Times (August 1894).

<sup>1</sup> Burton correctly remarks that this construction with *λανθάνω* occurs but once in the N.T. (*viz.*, in above passage): but he is hardly correct when he adds, "the similar construction with *φθάνω* and *τυγχάνω*, not at all." In Matt. xvii. 25, we find *προέφθασεν αὐτὸν λέγων*.

*C.—The Tenses and the Moods in Conditional Sentences.*

With regard to these the construction is fourfold.

(1.) Where a condition is stated which amounts to no more than a **bare assumption**, and regarding the fulfilment of which there is nothing indicated, the verb is one of the Present or Past tenses of the indicative after *εἰ*. *E.g.* Εἴ μ' ἔθέλεις πολεμῆσεν, "Αλλούς μὲν κάθισον = 'if you want me to fight, make the rest sit down' (Il. iii. 67). εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν τήρει τὰς ἐντολάς = 'if thou wishest (I assume the case) to enter into life, Keep the commandments' (Matt. xix. 17).

(2.) Where the condition stated is one of **objective possibility**, the fulfilment of which, though probable, falls to be decided by experience, we have *ἴαν* with the conjunctive. *E.g.* "Αν δέ τις ἀνθιστῆται, σὺν ὑμῖν πειρασθεῖται χειροῦθαι = 'if any one stand opposed to us (i.e. should circumstances produce that result) we will try to overcome him' (Xen. An. vii. 3, 11). Καὶ οἴαν ἀκονθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ μᾶς ἀμερίμνους ποιήσομεν = 'and if this come to the governor's ears, we will persuade him and rid you of care' (Matt. xxviii. 14).

(3.) Where the condition stated is a supposition of *subjective possibility*—i.e. a condition merely conceived in the mind, or a condition of indefinite frequency—we have *εἰ* with the Optative. *E.g.* εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ οὐκ ἀν ποδοίην τοὺς τόκους = 'if the moon should no longer be rising (such is the supposition kept before the mind) I should not pay the interest on my debts' (Ar. Nub. 749). εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι = 'if ye should suffer for righteousness sake (it is not said you shall, but you **may**, and that **at any time**) blessed are ye' (1 Peter iii. 14).

(4.) Where there is a condition stated, the **NON-fulfilment** of which is clearly implied, we have *εἰ* with the secondary tenses of the Indicative—the Apodosis also taking the Indicative with *ἄν*. *E.g.* πολὺ ἀν θαυμαστότερον ἦν, εἰ ἐτιμῶντο = 'it would be much more wonderful, if they were honoured' (which they are *not*). εἰ γαρ Ἰησοῦς κατέπαυσεν, οὐκ ἀν περὶ

$\ddot{\alpha}\lambda.\lambda.\eta.\varsigma \dot{\varepsilon}\lambda\dot{\alpha}\lambda.\varsigma\iota$  = 'if Joshua had given them rest (which he did not) he would not be speaking,' &c. (Heb. iv. 8).

It thus appears how complex is the structure of conditional sentences. If the Protases are varied—even more so are the Apodoses—the same Protases taking different Apodoses according to the required meaning. In Apodoses sometimes we may have the Conjunctive (in exhortations) or the Optative (in wishes), but, as our examples indicate, the commonest forms are the Imperative: some tense of Indicative: the Optative with  $\ddot{\alpha}\nu$ : a past Indicative Tense with  $\ddot{\alpha}\nu$ .

It follows, as a matter of course, that the Tenses and Moods in Conditional Sentences wield many subtle powers—expressive of a rich variety of nice distinctions as to meaning; and no English translation that aims at any approach to accuracy can afford to omit taking careful note of such distinctions, so that the general reader may approach as near as possible to what it was in the mind of a particular writer to convey. Both with Protases and Apodoses ought the greatest care to be taken. There is a great difference, indeed, between (1)  $\varepsilon\ddot{\iota} \tau\iota \ddot{\varepsilon}\chi\epsilon\iota, \delta\dot{\iota}\delta\omega\sigma\iota$  = 'if he *has* anything, he gives it'; and (2)  $\dot{\varepsilon}\dot{\alpha}\nu \tau\iota \ddot{\varepsilon}\chi\eta, \dot{\delta}\dot{\omega}\sigma\epsilon\iota$  = 'if he *have* anything, he will give it'; and (3)  $\varepsilon\ddot{\iota} \tau\iota \ddot{\varepsilon}\chi\eta\iota, \dot{\delta}\dot{\omega}\eta \ddot{\alpha}\nu$  = 'if he should be having anything now, he would give it'; and (4)  $\varepsilon\ddot{\iota} \tau\iota \varepsilon\ddot{\iota}\chi\epsilon\iota, \dot{\varepsilon}\dot{\delta}\dot{\iota}\dot{\delta}\dot{\omega}\iota \ddot{\alpha}\nu$  (French, 'S'il avait, il donnerait') = 'if he were having anything, he would be giving it.'

In the various constructions that we have just considered, the N.T. writers follow, in the main, classical rules. There are one or two anomalies or deviations here and there. For one thing, although, as we have seen, we have instances of  $\varepsilon\ddot{\iota}$  with the Optative, it may fairly be questioned whether we have one such case fully developed—*i.e.* in the Protasis  $\varepsilon\ddot{\iota}$  with the Optative: in the Apodosis the Optative with  $\ddot{\alpha}\nu$ . For another thing, we find  $\varepsilon\ddot{\iota}$  with the Conjunctive, and  $\varepsilon\ddot{\alpha}\nu$  with the Indicative. Of some of these latter deviations, however, even "good" Greek bears a certain trace: while others may be reasonably accounted for from their occurring in inferior MSS. of the Sacred Text.<sup>1</sup>

<sup>1</sup> See Winer, p. 368, and p. 369 (note 2), also note on Luke ix. 13.

III.

A RENDERING OF THE GOSPELS WITH SPECIAL  
REFERENCE TO THE TENSES.

S. MATTHEW.

I. 1 The book of the generation of Jesus Christ, the  
2 son of David, the son of Abraham. Abraham begat  
Isaac ; and Isaac begat Jacob ; and Jacob begat Judas  
3 and his brethren ; And Judas begat Phares and Zara of  
Thamar ; and Phares begat Esrom ; and Esrom begat  
4 Aram ; And Aram begat Aminadab ; and Aminadab  
5 begat Naasson ; and Naasson begat Salmon ; And Salmon  
begat Booz of Rachab ; and Booz begat Obed of Ruth ;  
6 and Obed begat Jesse ; And Jesse begat David the king ;  
and David the king begat Solomon of her *that had been*  
7 *the wife* of Urias ; And Solomon begat Roboam ; and  
8 Roboam begat Abia ; and Abia begat Asa ; And Asa  
begat Josaphat ; and Josaphat begat Joram ; and Joram  
9 begat Ozias ; And Ozias begat Joatham ; and Joatham  
10 begat Achaz ; and Achaz begat Ezekias ; And Ezekias  
begat Manasses ; and Manasses begat Amon ; and Amon  
11 begat Josias ; And Josias begat Jechonias and his brethren,  
12 about the time they were carried away to Babylon : And  
after they were brought to Babylon, Jechonias begat Sala-  
13 thiel ; and Salathiel begat Zorobabel ; And Zorobabel  
begat Abiud ; and Abiud begat Eliakim ; and Eliakim  
14 begat Azor ; And Azor begat Sadoc ; and Sadoc begat  
15 Achim ; and Achim begat Eliud ; And Eliud begat  
Eleazar ; and Eleazar begat Matthan ; and Matthan  
16 begat Jacob ; And Jacob begat Joseph the husband of  
Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations ; and from David until the carrying away into Babylon *are* fourteen generations ; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was 20 minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which 21 is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS ; 22 for he shall save his people from their sins. (Now all this is come to pass,<sup>1</sup> that it might be fulfilled which was 23 spoken of the Lord by the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being in- 24 terpreted, is, God with us.) And Joseph arose<sup>2</sup> from sleep, and did as the angel of the Lord had bidden him, 25 and took unto him his wife ; And knew her not till she had brought forth a son : and he called his name JESUS.

II. 1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise 2 men from the east to Jerusalem, Saying, Where is he that

<sup>1</sup> γέγονεν (Perfect), which may be translated either by “is” or by “has.” Perhaps the fact of this tense being here employed indicates that S. Matthew is writing his Gospel at a time comparatively near to that at which the events recorded happened. So Lightfoot. The Perfect tenses “preserve the freshness of the earliest catechetical narrative of the Gospel history, when the narrator was not so far removed from the fact that it was unnatural for him to say, ‘This *is* come to pass’” (Fresh Revision, p. 101).

<sup>2</sup> ἐγέρθετ (Aor.). For Construction *v. p. 32.*

is born King of the Jews? for we **saw**<sup>1</sup> his star in the 3 east, and are come to worship him. When Herod the king **heard** *these things*, he was troubled, and all Jerusalem 4 with him. And **gathering together**<sup>2</sup> all the chief priests and scribes of the people together, **he sought to learn of** 5 **them by enquiry**<sup>3</sup> where the Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it 6 is written by the prophet, And thou, Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my 7 people Israel. Then Herod, when he had privily called the wise men, ascertained of them exactly what time the 8 star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I 9 may come and worship him also. When they **heard**<sup>4</sup> the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where 10 the young child was. When they saw the star, they rejoiced with exceeding great joy.

11 And **they came**<sup>5</sup> into the house, and saw the young child with Mary his mother, and fell down and worshipped him: and **they opened**<sup>5</sup> their treasures, and presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will

<sup>1</sup> εὖδομεν, Aorist.

<sup>2</sup> συναγαγών, Pres. Participle.

<sup>3</sup> ἐπινθάνετο, Impf.

<sup>4</sup> ἀκούσαντες, Aor. Similarly rendered, is, ἀκούσας in verse 4.

<sup>5</sup> ἐλθόντες . . . ἀνοίξαντες—both Aor. Participles, and resolved as above for the sake of precise accuracy.

14 seek the young child to destroy him. And he arose, and took the young child and his mother by night, 15 and departed into Egypt; And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt did I call<sup>1</sup> my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had exactly ascertained of the wise 17 men. Then was fulfilled that which was spoken by Jeremy 18 the prophet, saying, In Rama was there a voice heard, weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the 20 Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which 21 sought the young child's life. And he arose, and took the young child and his mother, and came into the 22 land of Israel. But when he heard that Archelaus was 23 reigning<sup>2</sup> in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. 1 In those days cometh<sup>3</sup> John the Baptist, preaching 2 in the wilderness of Judea, And saying, Repent ye: for 3 the kingdom of heaven is at hand. For this is he that

<sup>1</sup> ἐκάλεσα (Aor.), referring to a past historic fact (Hos. xi. 1).

<sup>2</sup> βασιλεύει. There is no reason why the *continuous* force of the tense should not be brought out.

<sup>3</sup> παραγίνεται (Pres.).

was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of 4 the Lord, **proceed to make**<sup>1</sup> his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and 6 all the region round about Jordan, And **were** [as they came] **baptized**<sup>2</sup> of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees **coming** to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath 8 to come? **Bring forth** [once for all]<sup>3</sup> therefore fruits 9 meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children 10 unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the 11 fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you 12 with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John,

<sup>1</sup> **πολεῖτε** (Pres. Imperative). Calling to a work that would take some time to finish (*cf.* Is. xl. 34): in noteworthy contrast with the preceding Aorist **έτοιμάσατε**. Prepare ye! a call to immediate action as regards such work. The R.V.'s 'make ready . . . make straight' does not bring out this distinction.

<sup>2</sup> Thus, perhaps, is the force of the Impft. **έβαθτίζοντο** best expressed.

<sup>3</sup> **ποιήσατε** (Aor. Imper.), the precise meaning being almost equivalent to Bring forth and have done with it (see Farrar's "Syntax," p. 128).

14 to be baptized of him. But John was for preventing<sup>1</sup> him, saying, I have need to be baptized of thee, and 15 comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all 16 righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting 17 upon him: And lo a voice from heaven, saying, This is my beloved Son, on whom fell my delight.<sup>2</sup>

IV. 1 Then was Jesus led up of the Spirit into the 2 wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an 3 hungered. And the tempter came to him and said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It stands written,<sup>3</sup> Man shall not live by bread alone, but by every 5 word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and set<sup>4</sup> him on 6 the pinnacle of the temple. And saith unto him, If thou

<sup>1</sup> διεκώλυεν (Imperfect), the meaning being that the Baptist regarded it as unseemly that he should baptize his superior, and that he laboured for a time to avoid doing so.

<sup>2</sup> ἐν ὦ εὐδόκησα. There seems no good reason for holding this to be a Gnomic or Usitative Aorist with the force of the Present. This particular tense is here used to indicate the distant *past* εὐδόκια of the Father in the Son. ‘He chose us in him (ἐξ ελέξατο ἡμᾶς ἐν αὐτῷ) before the foundation of the world, Eph. i. 4. A.V. and R.V.=I am well pleased.’ Burton (p. 29) calls εὐδόκησα an ‘Inceptive Aorist equal to an English Perfect,’ and would render it ‘I have become well pleased.’ He says, “The Aorist affirms the becoming pleased, and leaves the present pleasure to be suggested.” But, inasmuch as he also admits that the Aorist of this verb has not “acquired the power of expressing an existing result,” may it not be suggested that the rendering ought rather to be as in the text, or *I became well pleased*—i.e. at some past time?

<sup>3</sup> γέγραπται (Pft.)=the German *stehet geschrieben*, and indicating the permanence of God’s word.

<sup>4</sup> ἐστησεν (Aor.).

art<sup>1</sup> the Son of God, cast thyself down: for it **stands written**, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any 7 time thou dash thy foot against a stone. Jesus said unto him, It **stands written** again, Thou shalt not tempt the 8 Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the 9 kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt 10 fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it **stands written**, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and, behold, angels came and **continued ministering**<sup>2</sup> unto him.

12 Now when Jesus had heard that John was cast into 13 prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea 14 coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the 15 prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee 16 of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and 17 shadow of death **did light spring up.**<sup>3</sup> From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, 19 casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers 20 of men. And they straightway left *their* nets, and followed 21 him. And going on from thence, he saw other two

<sup>1</sup> εἰ (Pres. Indic.) = *assuming* that thou art the Son of God (*Vide* p. 33).

<sup>2</sup> διηκόνουν (Impft.), to be translated as above wherever found. R.V. = 'ministered,' simply.

<sup>3</sup> ἀνέτελεν (Aor.).

brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ;  
 22 and he called them. And they immediately left the ship and their father, and followed him.

23 And Jesus went about<sup>1</sup> all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of  
 24 disease among the people. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy ; and he  
 25 healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

V. 1 And seeing the multitudes, he went up into a mountain : and when he **had sat down**,<sup>2</sup> his disciples came unto him :  
 2 And he opened his mouth, and **proceeded to teach**<sup>3</sup> them,  
 3 saying, Blessed *are* the poor in spirit : for theirs is the  
 4 kingdom of heaven. Blessed *are* they that mourn : for  
 5 they shall be comforted. Blessed *are* the meek : for they  
 6 shall inherit the earth. Blessed *are* they which do hunger  
 and thirst after righteousness : for they shall be filled.  
 7 Blessed *are* the merciful : for they shall obtain mercy.  
 8 Blessed *are* the pure in heart : for they shall see God.  
 9 Blessed *are* the peacemakers : for they shall be called the  
 10 children of God. Blessed *are* they which **have been per-**  
**secuted**<sup>4</sup> for righteousness' sake : for theirs is the kingdom  
 11 of heaven. Blessed are ye when *men* shall revile you, and

<sup>1</sup> περιῆγεν (Imperfect) = *continued to go about*. But, as the English verb itself conveys with sufficient strength the *continuous idea*, the rendering of the text is all that is necessary.

<sup>2</sup> καθίσαντος (Aor.), indicating past time relatively to the leading verb (*προσῆλθαν*), and therefore rendered with 'had.'

<sup>3</sup> ἐδίδασκεν (Impst.), not 'taught': the instruction formed *quite a course*.

<sup>4</sup> δεδιωγμένοι (Pst.).

persecute *you*, and shall say all manner of evil against you  
 12 falsely, for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under 14 foot of men. Ye are the light of the world. A city that 15 is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; 16 and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I **came**<sup>1</sup> to destroy the Law, or the 18 Prophets : I **came**<sup>1</sup> not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till 19 all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be 20 called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye [**have**] **heard**<sup>2</sup> that it was said by them of old time, Thou shalt not kill :<sup>3</sup> and whosoever shall kill shall be

<sup>1</sup> ἤλθον (Aor.), predicating the historical fact of His actual appearance in the world to fulfil the predictions as to the true ἐρχόμενος.

<sup>2</sup> Ήκούσατε. Though our English idiom almost requires *have* heard — yet the distinctive Aoristic force must not be overlooked either — the allusion being to the precise means whereby they — *as matter-of-fact* — found their information, namely, “the reading of the law in the synagogues, and the expositions of the scribes” (Alford in loc.).

<sup>3</sup> οὐ φονεύσεις — from Exodus xx. 15, a quasi Imperative. This construction is very much a Hebraism. The correct form μὴ with Conj. occurs in Mark x. 19.

22 in danger of the judgment: But I say unto you, That whosoever is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall 23 say, Thou fool, shall be in danger of hell fire. Therefore if thou **be bringing**<sup>1</sup> thy gift to the altar, and there **re-member** that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy 25 gift. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, 26 and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou **have paid**<sup>2</sup> the uttermost farthing.

27 Ye [**have**] **heard** that it was said, Thou shalt not commit 28 adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with 29 her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not 30 *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It **was said**, Whosoever shall put away his wife, let him 32 give her a writing of divorce: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth adultery to be committed on her: and whosoever shall marry her **when divorced**<sup>3</sup> committeth adultery.

<sup>1</sup> προσφέρεις (Pres. Conjunctive).

<sup>2</sup> ἀποδῷς (Aor. Conjunctive).

<sup>3</sup> The rendering “one that is put away” (M<sup>o</sup>Clellan), or “a divorced woman” (Wordsworth) seems erroneous. Although ἀπολελυμένην appears with neither article nor pronoun, the translation ought to be as in the text

33 Again, ye [have] heard that it **was said** by them of old time, Thou shalt not forswear thyself, but shalt perform 34 unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by 36 Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not 37 make one hair white or black. But let your communica-  
tion be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye [have] heard that it **was said**, An eye for an eye, 39 and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever smiteth<sup>1</sup> thee on thy right 40 cheek turn to him the other also. And if any man would sue thee at the law, and take away thy coat, let him have 41 thy cloak also. And whosoever shall compel thee to go a 42 mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye [have] heard that it **was said**, Thou shalt love thy 44 neighbour, and hate thine enemy; But I say unto you, Love your enemies, and pray for them which spitefully use 45 you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the 46 just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the 47 same? And if ye salute your brethren only, what do ye 48 more than others? do not even the heathen so? Ye there-

—“her when divorced”: *αὐτῆν* that precedes still supplying the subject, and *ἀπολελυμένην* being a secondary predicate of the same. On the *whole* question, therefore, of the marriage of divorced persons, this passage was not intended to throw conclusive light. The *particular* case referred to all along, is simply that of a woman *unlawfully* divorced.

<sup>1</sup> *πατέται* (Pres.).

fore shall be<sup>1</sup> perfect, even as your Father which is in heaven is perfect.

VI. 1 Take heed that ye do not your righteousness before men, to be seen of them ; otherwise ye have no reward of 2 your Father which is in heaven. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto 3 you, They have received<sup>2</sup> their reward. But when thou doest alms, let not thy left hand know what thy 4 right hand doeth ; That thine alms may be in secret : and thy Father which seeth in secret himself shall reward thee.

5 And when ye pray, ye shall not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. 6 Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee. 7 But in praying, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much 8 speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of before 9 ye ask him. After this manner therefore pray ye : Our 10 Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in 11, 12 heaven, Give us this day our daily bread. And for-

<sup>1</sup> ξεσθε (Fut. Indic.), with almost the force of the Imperative ; to be perfect ought to be your aim. As has already been pointed out, this usage though found often in Sept. is also Classical. (*Vide* p. 26).

<sup>2</sup> ἀπέχουσιν, a Present with the force of a Perfect. In addition to this verb ἀπέχω (in its signification receive in full) such verbs as ἥκω, δίχομαι, ἀκούω have a similar Perfect force. The usage is Classical : e.g. Οἴχεται εἰς ἄλλα δῖαν, he is [has] gone to the divine sea. Il. xv. 223.

13 give us our debts, as we also forgave<sup>1</sup> our debtors. And bring us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory,  
 14 for ever. Amen. For if ye forgive men their trespasses,  
 15 your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen<sup>2</sup> of men to fast. Verily I say unto you,  
 17 They have their reward. But thou, when thou fastest,  
 18 anoint thine head, and wash thy face; That thou be not seen of men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break  
 20 through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and  
 21 where thieves do not break through nor steal: For where  
 22 your treasure is, there will your heart be also. The light of  
 23 the body is the eye: if therefore thine eye be single, thy  
 24 whole body shall be full of light. But if thine eye be evil,  
 thy whole body shall be full of darkness. If therefore the  
 light that is in thee be darkness, how great is that dark-  
 25 ness! No man can serve two masters: for either he will  
 hate the one, and love the other; or else he will hold to  
 the one, and despise the other. Ye cannot serve God  
 and mammon. Therefore, I say unto you, Be not anxious<sup>3</sup>  
 for your life, what ye are to eat, or what ye are to drink,

<sup>1</sup> ὡς . . . ἀφήκαμεν: ὡς has almost the force of quippe, inasmuch as: and the verb is Aorist. Consequently what our Lord teaches is that our plea for forgiveness is to lie in this—viz., our forgiveness of others *having as matter-of-fact been completed* before we go to the throne of grace. This exactly accords with the teaching of vv. 23, 24. R.V. = as we have forgiven. A.V. = as we forgive (following a Present Tense ἀφίομεν).

<sup>2</sup> φανώσιν.

<sup>3</sup> μεριμνᾶτε.

nor yet for your body, what ye are to put on.<sup>1</sup> Is not the  
 26 life more than meat, and the body than raiment? Behold  
 the fowls of the air: for they sow not, neither do they  
 27 reap, nor gather into barns; yet your heavenly Father  
 28 feedeth them. Are ye not much better than they? Which  
 29 of you, by being anxious can add one cubit unto his  
 30 stature? And why for raiment? Consider the lilies of  
 the field, how they grow: they toil not, neither do they  
 31 spin: And yet I say unto you, That even Solomon in all  
 32 his glory was not arrayed like one of these. Wherefore, if  
 God so clothe the grass of the field, which to-day is, and  
 to-morrow will be cast<sup>2</sup> into the oven, shall he not much  
 33 more clothe you, O ye of little faith? Therefore be not  
 anxious, saying, What shall we eat? or, What shall we  
 34 drink? or Wherewithal shall we be clothed? (For after  
 all these things do the Gentiles seek;) for your heavenly  
 35 Father knoweth that ye have need of all these things. But  
 seek ye first the kingdom of God, and his righteousness;  
 36 and all these things shall be added unto you. Be not  
 therefore anxious for the morrow: for the morrow shall be  
 anxious for the things of itself. Sufficient unto the day is  
 the evil thereof.

VII. 1, 2 Judge not,<sup>3</sup> that ye be not judged.<sup>3</sup> For with  
 what judgment ye judge, ye shall be judged: and with  
 what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's

<sup>1</sup> τι φάγητε . . . τι πίητε . . . τι ἐνδύσησθε—Deliberative Conj. (see p. 27).

<sup>2</sup> αὔριον εἰς κλίβανον βαλλόμενον. The casting will not take place until to-morrow, so that *βαλλόμενον* is a Present with sense approximating to the Future (*Vide* Buttmann, p. 206; and *cp.* αὔριον ἀποθνήσκομεν, *1 Cor. xv. 32*).

<sup>3</sup> κρίνετε: the tense would almost require the rendering ‘Be not in the way of judging’—the Pres. Imper. with *μή* condemning more the *practice* of judging others than the *act* of judging in any given case. It follows that *ἴνα μὴ κριθῆτε* (that ye be not judged) strictly means that ye be not *once* judged.

eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull<sup>1</sup> out the mote out of thine eye ; and, behold, a beam *is* in thine 5 own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you ; seek, and ye shall find ; 8 knock, and it shall be opened unto you : For every one that asketh receiveth ; and he that seeketh findeth ; and 9 to him that knocketh it shall be opened. Or what man is there of you, whom if his son **shall ask**<sup>2</sup> bread, surely 10 he will not give him a stone ? Or if he **shall ask**<sup>2</sup> a fish, 11 surely he will not give him a serpent ? If ye then, being 12 evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good 13 things to them that ask him ! Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the Law and the Prophets.

13 Enter ye in at the strait gate : for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many 14 there be which go in thereat : Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's 16 clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of 17 thorns, or figs of thistles ? Even so every good tree

<sup>1</sup> ἀφες ἐκβάλω τὸ κάρφος. This joint construction of *ἀφες* with conjunctive=an imperative, deserves notice. It is the early precursor of the Modern Greek *ἀς* which, with the conjunctive, regularly expresses the 1st and 3rd persons of the imperative : *e.g.*, *ἀς γράψωμεν*, let us write ; *ἀς λύσωσι*, let them loose. Similar phrases with *βούλει*, *θέλεις*, *ἄγε*, *φέρε*, &c., occur in Classical Greek.

<sup>2</sup> The verb is *αἰτήσει*.

18 bringeth forth good fruit; but a corrupt tree bringeth  
 19 forth evil fruit. A good tree cannot bring forth evil fruit,  
 20 neither *can* a corrupt tree bring forth good fruit. Every  
 tree that bringeth not forth good fruit is hewn down, and  
 cast into the fire. Wherefore by their fruits ye shall know  
 them.

21 Not every one that saith unto me, Lord, Lord, shall  
 enter into the kingdom of heaven; but he that doeth the  
 22 will of my Father which is in heaven. Many will say to  
 me in that day, Lord, Lord, **did we not prophesy**<sup>1</sup> in thy  
 name? and in thy name **cast**<sup>1</sup> out devils? and in thy name  
 23 **do**<sup>1</sup> many wonderful works? And then will I profess unto  
 them, I never knew you: depart from me, ye that work  
 iniquity.

24 Therefore, whosoever heareth these sayings of mine,  
 and doeth them, I will liken him unto a wise man, which  
 25 built his house upon a rock: And the rain descended,<sup>2</sup>  
 and the floods came, and the winds blew, and beat upon  
 that house; and it fell not: for it **had been founded**<sup>3</sup>  
 26 upon a rock. And every one that heareth these sayings  
 of mine, and doeth them not, shall be likened unto a  
 27 foolish man, which built his house upon the sand: And  
 the rain descended, and the floods came, and the winds  
 blew, and beat upon that house; and it fell: and great  
 was the fall of it.

28 And it came to pass, when Jesus **ended**<sup>4</sup> these sayings,

<sup>1</sup> The three tenses are Aorists, ἐπροφητεύσαμεν, ἐξεβάλομεν, ἐποιήσαμεν.

<sup>2</sup> Most noteworthy is the quick succession of Aorists here—κατέβη, ἦλθον,  
 ἐτνευσαν, προσέπεσον, ἐπεσε, descended, came, blew, beat, fell, indicating  
 with clear circumstantiality what overtook the house. It is admitted  
 (see p. 31) that, in refined Literary Greek, Particles are somewhat  
 more common than in plain N.T. Greek. The descriptions of Homer,  
 however, are plain, containing often finite verbs tacked together; and  
 Particles combined with a finite verb or two would not have been so  
 effective in the passage before us as this series of simple conjunctival  
 clauses.

<sup>3</sup> τεθεμελίωτο (Plpt.), emphasising the facts already stated.

<sup>4</sup> ἐτέλεσεν (Aor.).

29 the people **began to be astonished** at his doctrine : For **His way was to teach**<sup>1</sup> them as *one* having authority, and not as the scribes.

VIII. 1 When he was come down from the mountain, 2 great multitudes followed him. And, behold, there came a leper, and he **went on worshipping**<sup>2</sup> him, saying, Lord, if 3 thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will ; be thou **made clean.**<sup>3</sup> And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man ; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there 6 came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, 7 grievously tormented. And He saith unto him, I will 8 come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall 9 be healed. For I am a man **put under**<sup>4</sup> authority, having soldiers under me : and I say to this *man* Go, and he goeth ; and to another, Come, and he cometh ; and to my 10 servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac,

<sup>1</sup> ἦν διδάσκων (periphrastic impft.)—a construction common in LXX., though seldom suggested by the Hebrew. Ordinary Greek writers sometimes employ it : e.g. ἦν ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, Xen. Anab. II. 2, 13. It is meant, as a rule, to express something more than the bare impft. is capable of—for the most part bearing the force of the *lasting*, the *continuing*. We have translated as above in order to bring out the meaning that seems intended—viz., that Christ was teaching with authority at this particular time, and that *the same continued throughout His whole ministry*.

<sup>2</sup> προσεκύνει (Impft.).

<sup>3</sup> καθαρίσθητι.

<sup>4</sup> τασσόμενος.

12 and Jacob, in the kingdom of heaven : But the children of the kingdom shall be cast out into outer darkness : there  
 13 shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou **didst believe**,<sup>1</sup> so be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw  
 15 his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her : and she arose and **continued to minister**<sup>2</sup> unto him.

16 When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits  
 17 with *his* word, and healed all that were sick : That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw a multitude about him, he gave  
 19 commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow  
 20 thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests ;  
 21 but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me  
 22 first to go and bury my father. But Jesus said unto him, follow me ; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples  
 24 followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship **was being covered**<sup>3</sup>  
 25 with the waves : but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save : we  
 26 perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds

<sup>1</sup> ἐπίστευσας (Aor.). Is it absolutely necessary to translate with “hast believed”? The reference clearly is to the man’s expression of confidence stated explicitly, and as matter-of-fact, in verse 8—“speak the word only, and my servant shall be healed.” A. V. and R. V. = “hast believed.”

<sup>2</sup> διηκόνει (Impft.).

<sup>3</sup> καλύπτεσθαι.

27 and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that

29 no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God ? **didst Thou come**<sup>1</sup> hither to torment us before the

30 time ? And there was a good way off from them an herd of

31 many swine feeding. So the devils **began to beseech**<sup>2</sup> him, saying, If thou *cast us* out, send us away into the herd of

32 swine. And he said unto them, [you may] go.<sup>3</sup> And they came out and went into the herd of swine : and, behold, the whole herd of swine ran violently down a steep place into the

33 sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything,

34 and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus : and when they saw him, they besought *him* that he would depart out of their coasts.

IX. 1 And he entered into a ship, and passed over, and  
 2 came into his own city. And, behold, they **were bringing**<sup>4</sup> to him a man sick of the palsy, lying on a bed : and Jesus, when He saw their faith, said unto the sick of the palsy,  
 3 Son, be of good cheer ; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This  
 4 *man* blasphemeth. And Jesus, knowing their thoughts,  
 5 said, Wherfore think ye evil in your hearts ? For whether is easier to say, *Thy* sins be forgiven thee ; or to say,

<sup>1</sup> ήλθες.

<sup>2</sup> παρεκάλουν.

<sup>3</sup> Υπάγετε. The suggested translation may be better : it is certainly more in accordance with S. Luke's statement *καὶ ἐπέτρεψεν αὐτοῖς*, and He suffered them (Luke viii. 32).

<sup>4</sup> προσέφερον. Descriptive Impf.—the graphic touch of which should not be lost.

6 Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and 7 go unto thine house. And he arose, and departed to his 8 house. But when the multitudes saw *it*, they were afraid, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as **He was reclining**<sup>1</sup> at meat in the house, behold, many publicans and sinners came and 11 sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth 12 your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole 13 need not a physician, but they that are sick. But go ye and learn what *that* meaneth, **I desire**<sup>2</sup> mercy, and not sacrifice: for **I came**<sup>3</sup> not to call the righteous, but sinners.

14 Then **came**<sup>4</sup> to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast 15 not. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come<sup>5</sup> when the bridegroom 16 shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment;

<sup>1</sup> ἀνακειμένου.

<sup>2</sup> θέλω.

<sup>3</sup> ἥλθον.

<sup>4</sup> προσέρχονται.

<sup>5</sup> The days will come—έλενσονται δὲ ἡμέραι. As with ὑπάγειν, γίνεσθαι, πορεύεσθαι, the very idea of ἔρχεσθαι is in itself *future*: e.g. παλιν ἔρχομαι καὶ παραλήμψομαι (John xiv. 3). When, therefore, as here and in 1 Cor. iv. 19; xvi. 12, etc., the actual *Future* is used, there is indicated a distinct shade of meaning. By the fut. tense the commencement of the future action is thrown forward to a distance: by the pres. tense, it is placed more either in the actual present, or in “the imaginary present of prophetic vision” (Buttmann, 204).

for that which is put in to fill it up taketh from the  
 17 garment, and the rent is made worse. Neither do men put new wine into old bottles ; else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

18 While he was speaking these things unto them, behold, there came a certain ruler, and kept worshipping him, saying, My daughter **this moment deceased**:<sup>1</sup> but come 19 and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched 21 the hem of his garment. For she said within herself, If 22 I may but touch his garment, I shall be whole. But Jesus turned him about ; and when he saw her, he said, Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw 24 the minstrels and the people making a noise, He said unto them, Give place ; for the maid is not dead,<sup>2</sup> but 25 sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by 26 the hand, and the maid arose. And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, 28 have mercy on us. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said 29 unto him, Yea, Lord. Then touched he their eyes, saying, 30 According to your faith be it unto you. And their eyes opened : and Jesus straitly charged them, saying, See

<sup>1</sup> ἀρτι ἐτελεύτησεν.

<sup>2</sup> οὐ γαρ ἀπέθανεν. One of those Aorists used occasionally in N.T. to denote a present state resulting from a past act.

31 *that no man know it.* But they, when they were departed, spread about his fame in all that country.

32 As they went out, behold, they brought to him a dumb  
33 man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled,  
34 saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease  
36 among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no  
37 shepherd. Then saith he unto his disciples, The harvest  
38 truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he **may** send forth labourers into his harvest.

X. 1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner  
2 of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his  
3 brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus,  
4 whose surname was Thaddeus; Simon the Cananaean,  
5 and Judas Iscariot, who also betrayed him.<sup>1</sup> These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city  
6 of the Samaritans enter ye not: But go rather to the lost  
7 sheep of the house of Israel. And as ye go, preach,

<sup>1</sup> ὁ καὶ παραδοὺς αὐτὸν: the participle is Aor.—the reference (*cf.* xxvii. 3) being to the betrayal as an accomplished fact. Judas viewed as having not yet done the deed is called ὁ παραδιδούς, *qui traditus erat* (Matt. xxvi. 25; Mark xiv. 42, etc.).

8 saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils :  
 9 freely ye **received**,<sup>1</sup> freely give. Provide<sup>2</sup> neither gold,  
 10 nor silver, nor brass in your purses, Nor scrip for *your*  
 journey, neither two coats, neither shoes, nor yet staves ;  
 11 for the workman is worthy of his meat. And into what-  
 soever city or town ye shall enter, enquire who in it is  
 12 worthy ; and there abide till ye go thence. And when  
 13 ye come into the house, salute it. And if the house be  
 worthy, let your peace come upon it : but if it be not  
 14 worthy, let your peace return to you. And whosoever  
 shall not receive you, nor hear your words, when ye  
 depart out of that house or city, shake off the dust of  
 15 your feet. Verily I say unto you, It shall be more  
 tolerable for the land of Sodom and Gomorrah in the  
 day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of  
 wolves : be ye therefore wise as serpents, and harmless  
 17 as doves. But beware of men ; for they will deliver you  
 up to the councils, and they will scourge you in their  
 18 synagogues : And ye shall be brought before governors  
 and kings for my sake, for a testimony against them and  
 19 the Gentiles. But when they [**once**] **deliver you up**,<sup>3</sup>  
 take no thought how or what ye shall speak : for it shall  
 20 be given you in that same hour what ye shall speak. For  
 it is not ye that speak, but the Spirit of your Father which  
 21 speaketh in you. And the brother shall deliver up the brother  
 to death, and the father the child : and the children shall  
 rise up against *their* parents, and cause them to be put to

<sup>1</sup> ἔλαβετε.

<sup>2</sup> κτήσεσθε. The old versions erred in rendering this ‘possess.’ *κτᾶσθαι* always = acquire or win. It takes the pft. *κεκτῆσθαι* (not found in N.T.) to bring out the sense ‘to possess,’ i.e. *to have acquired*.

<sup>3</sup> παραδῶσιν (Aor. conj.). For strict accuracy the above rendering is required.

22 death. And ye shall **continue to be hated**<sup>1</sup> of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I **came**<sup>2</sup> to send peace on earth: I came not to send peace, but a sword. For I **came**<sup>2</sup> to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own

<sup>1</sup> Ετεσθε μισούμενοι. The idea of *duration* is intended. Inasmuch as the Future "in its simple form does not discriminate between the two ideas of duration and instantaneousness" (Buttmann, p. 316) the periphrasis is *necessary*. The difference between this and μισθήσεσθε can be readily felt.

<sup>2</sup> ἦλθον (so always).

37 household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or  
 38 daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not  
 39 worthy of me. He that **shall have found**<sup>1</sup> his life shall lose it: and he that **shall have lost**<sup>1</sup> his life for my sake  
 40 shall find it. He that receiveth you, receiveth me; and  
 41 he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall  
 42 receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI. 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 Now when John **heard**<sup>2</sup> in the prison the works of Christ, 3 he sent by his disciples, And said unto him, Art thou he that should come, or **are we to look**<sup>3</sup> for another?  
 4 Jesus answered and said unto them, Go and show John 5 again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and

<sup>1</sup> The above translation is almost necessary. It would be a pity to acknowledge that the English language is incapable of expressing the distinction between these two Aorist participles, *εύρων* and *ἀπωλέσας*, and the succeeding pres. part. *δεχόμενος* = 'he that receiveth,' vv. 40, 41. In the case of the former, the principal verb is *fut.*; therefore may these participles not correspond to the Latin *futurum exactum?* (see Winer, p. 430). They certainly seem to be used with anticipatory or proleptic force with reference to the day which shall decide what is loss and what is gain. R. V. = findeth . . . loseth. Margin, found . . . lost.

<sup>2</sup> *ἀκούσας*.

<sup>3</sup> The verb is *προσδοκῶμεν* (pres. indic.) and affords a good example of a present with the dash of a future (see p. 19).

6 the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.

7 And as they **were departing**<sup>1</sup> Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in

9 king's houses. But wherefore went ye out? to see a prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way

11 before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the king-

12 dom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth

13 violence, and the violent take it by force. For all the

14 Prophets and the Law prophesied until John. And if ye

15 receive *it*, this is Elias, which was for to come. He that

16 hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the

17 markets, and calling unto their fellows, And saying, We

18 piped<sup>2</sup> unto you, and ye **did not dance**<sup>2</sup>; we **mourned**<sup>2</sup> unto

19 you, and ye **did not lament**.<sup>2</sup> For John came neither eat-  
ing nor drinking, and they say, He hath a devil. The Son  
of man came eating and drinking, and they say, Behold a  
man glutinous, and a wine-bibber, a friend of publicans  
and sinners. But Wisdom **was justified**<sup>3</sup> by her works.

<sup>1</sup> Τούτων δὲ πορευομένων (pres. part.).

<sup>2</sup> εὐλήσαμεν, ὠρχήσασθε, ἔθρηνήσαμεν, ἐκόψασθε (all Aorists).

<sup>3</sup> ἐδικαιώθη.—The reason for the timid policy of substituting “was” for “is” justified on the *margin* only (as in R.V.) is not apparent. Manifestly we are carried back in thought to past time—“to the moment when Wisdom's works were planned.” Then, as matter of fact Wisdom was justified, and not now only “when the children of God approve what the children of the world cannot comprehend” (see “Words of the N.T.,” Milligan and Roberts, p. 158).

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not :  
 21 Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they should [certainly] have repented<sup>1</sup>  
 22 long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven ? thou shalt be brought down to hell : for if the mighty works, which have been done in thee had been done in Sodom, it would have remained until this day.  
 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou didst hide<sup>2</sup> these things from the wise and prudent, and didst reveal<sup>2</sup> them unto babes. Even so, Father ; for so it seemed good in thy sight. All things were delivered<sup>3</sup> unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth<sup>4</sup> to reveal him.

28 Come unto me, all ye that labour and are heavy laden, 29 and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye 30 shall find rest unto your souls. For my yoke is easy and my burden is light.

XII. 1 At that time Jesus went on the sabbath day through the corn ; and his disciples were an hungered, and began 2 to pluck ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that 3 which is not lawful to do upon the sabbath day. But he

<sup>1</sup> ἀν . . . μετενόησαν (Aor.).

<sup>2</sup> ἔκρυψας . . . ἀπεκάλυψας—the time is the remote past when the Divine proposes as to hiding and concealing were *positively settled*.

<sup>3</sup> παρεδόθη—the time is that of ἀπεκάλυψας.

<sup>4</sup> βούληται ἀποκαλύψαι.

4 said unto them, **did ye not read**<sup>1</sup> what David did, when he  
 5 was an hungered, and they that were with him ; How he  
 entered into the house of God, and did eat the shewbread,  
 which was not lawful for him to eat, neither for them  
 6 which were with him, but only for the priests ? Or **did**  
**ye not read**<sup>1</sup> in the Law, how that on the sabbath days  
 the priests in the temple profane the sabbath, and are  
 7 blameless ? But I say unto you, That in this place is *one*  
 8 greater than the temple. But if ye had known what *this*  
 meaneth, I desire mercy, and not sacrifice, ye would not  
 have condemned the guiltless. For the Son of man is  
 Lord even of the sabbath day.

9 And he departed and went into their synagogue.  
 10 And, behold, there was a man which had *his* hand  
 withered. And they asked him, saying, Is it lawful to  
 heal on the sabbath days ? that they might accuse him.  
 11 And he said unto them, What man shall there be among  
 you that shall have one sheep, and if it fall into a pit on  
 the sabbath day, will he not lay hold on it, and lift *it* out ?  
 12 How much then is a man better than a sheep ? Where-  
 13 fore it is lawful to do well on the sabbath days. Then  
 saith he to the man, Stretch forth thine hand. And he  
 stretched it forth ; and it was restored whole, like as the  
 other.

14 Then the Pharisees went out, and took counsel against  
 15 him, how they might destroy him. But when Jesus knew  
*it*, he withdrew himself from thence : and great multitudes  
 16 followed him, and he healed them all ; And charged them  
 17 that they should not make him known : That it might be  
 fulfilled which was spoken by Esaias the prophet, saying,

<sup>1</sup> οὐκ ἀνέγνωτε ; (Aor.). Is it *some particular lesson* that is referred to ? Perhaps 1 Sam. xxi., where the occurrence is recorded, was the lesson for the day. So maintains Bengel. Possibly, also, the reading for the day included Numbers xxviii., where the sabbath work of the priests is referred to, in which case, the Aorist is the proper tense in v. 5 as well — “Did ye not read ?” *i.e.* were not these the lessons ?

18 Behold my servant, whom I **chose**;<sup>1</sup> my beloved, in whom my soul **set delight**:<sup>2</sup> I will put up my Spirit upon him, 19 and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice 20 in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the 23 blind and dumb spake and saw. And all the multitudes 24 were amazed, and said, Is not this the son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the 25 devils. And Jesus knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against 26 itself shall not stand: And if Satan cast out Satan, he is divided<sup>3</sup> against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be 28 your judges. But if I cast out devils by the Spirit of God, 29 then is the **Kingdom of God already come**<sup>4</sup> unto you. Or else how can one enter into the strong man's house, and spoil his goods, except he first bind the strong man? and 30 then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth 31 abroad. Wherefore I say unto you, All manner of sin and

<sup>1</sup> δὸν τίμετισα (Aor. of *αιπερίζω*—which is Alexandrine Greek for *αιρέομαι*.) As to reasons for giving the strict Aoristic rendering here, as well as in the case of *ἐνδόκησεν*, see III. 17, note.

<sup>2</sup> δὸν εὐδόκησεν ἡ ψυχή μου—Some MSS. insert *εἰς* before δὸν but *cf.* ὀλοκαυτώματα—οὐκ εὐδόκησα. (Heb. x. 6.)

<sup>3</sup> ἐφ' ἑαυτὸν ἐμερίσθη (Aor.). This seems to be a clear case of a *Gnomic* Aorist, where is expressed a *general* truth—to be translated by the present. See p. 25, and note example from Xen. Cyr. I. ii. 2. <sup>4</sup> Εὐθασεν.

blasphemy shall be forgiven unto men : but the blasphemy against the *Holy Ghost* shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in 33 this world, neither in the *world* to come. Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by 34 *his* fruit. O generation of vipers how can ye, being evil, speak good things ? for out of the abundance of the heart 35 the mouth speaketh. The good man, out of the good treasure of the heart, bringeth forth good things : and the evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from 39 thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the 40 prophet Jonas : For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineve shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and, behold, a greater than 42 Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than 43 Solomon *is* here. When the unclean spirit is gone out of the man, he walketh through dry places, seeking rest, and 44 findeth none. Then he saith, I will return into my house from whence I came out ; and when he is come, he findeth

45 *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man becometh worse than the first. Even so shall it be also unto this wicked generation.

46 While he *was yet talking*<sup>1</sup> to the multitudes, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, 49 Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, 50 Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

XIII. 1 On that day went Jesus out of the house, and 2 sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; 3 and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, 4 a sower went forth to sow: And when he sowed,<sup>2</sup> some *seeds* fell by the way-side, and the fowls came and devoured 5 them up: Some fell upon the stony places, where they had not much earth; and forthwith they sprung up, 6 because they had no deepness of earth: And when the sun was up, they were scorched; and because they had 7 no root, they withered away: And some fell among the 8 thorns; and the thorns sprung up and choked them: But other fell into the good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears, let him hear.

<sup>1</sup> λαλοῦντος.

<sup>2</sup> ἐν τῷ σπείρειν. This is quite a Classical construction—έν with inf. and article being used to express both *time* and *circumstance*. Cf. Ἐν τῷ πολιτην ποιεῖσθαι (Χαριδημον), in making Charidemus a citizen (Demosth. Aristocr. 683, 22).

10 And the disciples came, and said unto him, Why  
 11 speakest thou unto them in parables? He answered and  
 said unto them, Because it is given unto you to know the  
 12 mysteries of the kingdom of heaven, but to them it is not  
 given. For whosoever hath, to him shall be given, and  
 he shall have more abundance; but whosoever hath not,  
 13 from him shall be taken away even that he hath. There-  
 fore speak I to them in parables: because they seeing,  
 see not; and hearing, they hear not; neither do they  
 14 understand. And in them is being fulfilled<sup>1</sup> the prophecy  
 of Esaias, which saith, By hearing ye shall hear, and shall  
 in no wise understand; and seeing ye shall see, and shall  
 15 in no wise perceive: For this people's heart became  
 gross,<sup>2</sup> and their ears heard heavily,<sup>2</sup> and their eyes  
 they closed;<sup>2</sup> lest at any time they should see with their  
 eyes, and hear with their ears, and should understand  
 with their heart, and should turn again, and I should  
 16 heal them. But blessed are your eyes, for they see; and  
 17 your ears, for they hear. For verily I say unto you,  
 That many prophets and righteous men desired<sup>3</sup> to see  
 those things which ye see, and did not see<sup>3</sup> them; and to  
 hear those things which ye hear, and did not hear<sup>3</sup> them.  
 18, 19 Hear ye therefore the parable of the sower. When  
 any one heareth the word of the kingdom, and under-  
 standeth it not, then cometh the wicked one, and catcheth  
 away that which hath been sown<sup>4</sup> in his heart. This is  
 20 he which received seed by the way-side. But he that  
 was sown upon<sup>5</sup> the stony places, the same is he that

<sup>1</sup> ἀναπληροῦται. A partial fulfilment of the prophecy took place in the time of Isaiah's contemporaries. Another stage of its being fulfilled is now reached.

<sup>2</sup> Like part of v. 14, this verse is a verbatim quotation from LXX. (Is. vi. 9). The words translated as above are ἐπαχύνθη, βαρέως ἥκουσαν, ἐκάμμυσαν—all Aorists. In the original Hebrew they are Imperatives.

<sup>3</sup> ἐπεθύμησαν, εἶδον, ἥκουσαν (all Aorists), for that prophets, &c., did desire to see those things, was a fact. See 2 Sam. xxiii. 5.

<sup>4</sup> τὸ ἐσπαρμένον.

<sup>5</sup> ὁ σπαρεῖς in 20, 22, 23.

21 heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the 22 word, by and by he is offended. He also that **was sown** among the thorns is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke 23 the word, and he becometh unfruitful. But he that **was sown upon** the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened<sup>1</sup> unto a man which sowed 25 good seed in his field: But while men slept, his enemy came and over-sowed tares among the wheat, and went 26 his way. But when the blade was sprung up, and brought 27 forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath 28 it tares? He said unto them, An enemy hath done<sup>2</sup> this. The servants **say** unto him, Wilt thou then that we go 29 and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, 32 which a man took, and sowed in his field: Which indeed

<sup>1</sup> ἀμοιάθη—a case of Gnomic or Usitative Aorist. What follows has been tested by so many past instances that it may now be regarded as a present-established truth.

<sup>2</sup> τοῦτο ἐποίησεν (see p. 24) rendered as above, because the *present effect* of what the enemy did is more the leading consideration than the thing originally done. Of this the unwelcome sight before the servants is only too strong a proof.

is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables ; and without a parable **his habit was to say**

35 **nothing**<sup>1</sup> unto them : That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house : and his disciples came unto him saying, Declare

37 unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the

38 Son of man ; The field is the world ; and the good seed are the children of the kingdom ; and the tares are the

39 children of the wicked *one* ; And the enemy that sowed them is the devil ; and the harvest is the end of the

40 world ; and the reapers are the angels. As therefore the tares are gathered and burned in fire ; so shall it be in

41 the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all

42 things that offend, and them which do iniquity. And shall cast them into a furnace of fire : there shall be

43 wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field ; which a man **found** and **hid**,<sup>2</sup> and for joy thereof, he goeth, and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant-  
46 man seeking goodly pearls : Who, when he had found

<sup>1</sup> οὐδὲν ἐλάλει (Impst.)

<sup>2</sup> δν εύρων ἀνθρωπος ἔκρυψεν.

one pearl of great price, went and sold<sup>1</sup> all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the 49 bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among 50 the just, And shall cast them into the furnace of fire: 51 there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They 52 say unto him, Yea, Lord. Then said he unto them, Therefore every scribe once instructed<sup>2</sup> unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that*, when Jesus had finished 54 these parables, he departed thence. And when he was come into his own country, he went on teaching them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* 55 mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and 56 Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all 57 these things. And they were offended in him. But Jesus said unto them, A prophet is not without honour, 58 save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief.

XIV. 1 At that time Herod the tetrarch heard of the fame 2 of Jesus, And said unto his servants, This is John the

<sup>1</sup> πέπρακεν (Perfect). Probably we have here what Burton calls “the Historical Perfect in the sense of a Perfect which expresses a past completed action, the result of which the speaker conceives himself to be witnessing”—an idiom more rhetorical than strictly grammatical (*Vide* Burton, p. 38).

<sup>2</sup> μαθητευθεὶς (Aor. Part.).

Baptist: the very man that rose from the dead:<sup>1</sup> and therefore mighty works do show forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put<sup>2</sup> him in prison for Herodias' sake, his brother Philip's  
 4 wife. For John persisted in saying<sup>3</sup> unto him, It is not  
 5 lawful for thee to have her. And when he would have  
 6 put him to death, he feared the multitude, because they  
 7 counted him as a prophet. But when Herod's birthday  
 8 came,<sup>4</sup> the daughter of Herodias danced before them, and  
 9 pleased Herod. Whereupon he promised with an oath  
 10 to give her whatsoever she should ask. And she, being  
 11 brought forward<sup>5</sup> by her mother, saith, Give me here John  
 12 Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with  
 him at meat, he commanded it to be given her. And he  
 sent, and beheaded John in the prison. And his head  
 was brought in a charger and given to the damsel: and  
 she brought it to her mother. And his disciples came,

<sup>1</sup> αὐτὸς ἤγέρθη. It is important to bring out the force of *aúrtós* = 'it is he that.' *ἤγέρθη* (Aorist) is also quite in place. There was a report (see Luke ix. 7) to the effect that John *did* rise from the dead. Herod must have heard of it: and the allusion here is to the rising as a *past* occurrence. R. V. = 'is risen.'

<sup>2</sup> κρατήσας, ἔδησεν, ἀπέθετο, are all Aorists, but, on the principle of their being here used to adduce *supplementary matter*, it is quite in order to translate with 'had'—'had laid hold,' &c.

<sup>3</sup> ἔλεγεν (Impft.). The independence and fearlessness of the Baptist are clearly brought out. Burton correctly says, "The form *ἔλεγον* is used in Classical Greek without emphasis on the thought of the saying as in progress or repeated," and that "in the New Testament the Aorist of this verb does not occur." But, is the assertion not rather sweeping that "A distinction between the Imperfect *ἔλεγον* and the Aorist *εἶπον* is scarcely to be drawn in the New Testament." Suppose it was known for certain that S. Matthew's purpose here is to convey the meaning "persisted in saying" would *ἔλεγεν* not be a correct way of doing it? Besides, Burton's rendering of this particular text goes against his own theory—"had been saying," &c. ("Imperfect of repeated action." *Vide* Burton, pp. 14, 30).

<sup>4</sup> γενομένις.

<sup>5</sup> προβιβασθεῖσα.

and took up the body, and buried him, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people **heard**<sup>1</sup> *thereof*, 14 they followed him on foot out of the cities. And he went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitudes away, that they may go into the 16 villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and 18, 19 two fishes. He said, Bring them hither to me. And he commanded the multitudes to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves 20 to *his* disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the 21 fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to **continue to go**<sup>2</sup> before him unto the other side, till he **should send**<sup>3</sup> the multitudes away.

23 And when he had sent the multitudes away, he went up into mountain apart to pray: and when the evening was 24 come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was 25 contrary. And in the fourth watch of the night he came

<sup>1</sup> ἀκούσαντες. Note the inconsistency of the A. V.—two Aorists *ἀκούσας* and *ἀκούσαντες* occur in the same verse, yet in the one case we find ‘had’ and in the other ‘not.’

<sup>2</sup> Notice the nice distinction between the Aor. infinitive *εὐβήναι* (*rapidly passing*) and pres. infin. *προδύειν* (*a continuing action*).

<sup>3</sup> έως οὐ ἀπολύσῃ.

26 unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying,  
 27 It is a spirit: and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer: it  
 28 is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.  
 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.  
 30 But when he saw the wind, he was afraid; and, beginning  
 31 to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth *his* hand, and caught him, and saith unto him, O thou of little faith, wherefore didst  
 32 thou doubt? And when they were come into the ship,  
 33 the wind ceased. Then they that were in the ship worshipped him, saying, Of a truth thou art the Son of God.

34 And they crossed over and came<sup>1</sup> into the land of  
 35 Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round  
 36 about, and brought unto him all that were diseased; And continued to beseech<sup>2</sup> him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

XV. 1 Then came<sup>3</sup> to Jesus scribes and Pharisees, which  
 2 were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their  
 3 hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment  
 4 of God by your tradition? For God said, Honour thy father and mother: and, He that curseth father or  
 5 mother, let him die the death.<sup>4</sup> But ye say, Whosoever

<sup>1</sup> διαπεράσαντες ἥλθαν.

<sup>2</sup> παρεκάλουν (Impf.).

<sup>3</sup> προσέρχονται.

<sup>4</sup> θανάτῳ τελευτάτῳ—a Hebraism to *some* extent. In imitation of the Hebrew absolute infinitive, the dative of an abstract verbal noun is attached to a finite part of the kindred verb for the sake of emphasis.

shall say to *his* father or *his* mother, That from which thou mightest have been benefited by me, is an offering :

6 Such an one will certainly not honour<sup>1</sup> his father. Thus did ye make the commandment of God of none effect<sup>2</sup> 7 by your tradition. Ye hypocrites, well did Esaias 8 prophesy of you, saying, This people honoureth me 9 with *their* lips ; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, 11 Hear, and understand : Not that which goeth into the mouth defileth a man ; but that which cometh out of 12 the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees 13 were offended, after they heard this saying ? But he answered and said, Every plant, which my heavenly 14 Father planted not<sup>3</sup> shall be rooted up. Let them alone : they blind leaders. And if the blind lead the 15 blind, both shall fall into the ditch. Then answered Peter and said unto them, Declare unto us the parable. 16 And Jesus said, Are ye also yet without understanding ? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into 18 the draught ? But those things which proceed out of the mouth come forth from the heart ; and they defile 19 the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, 20 blasphemies : These are *the things* which defile a man : but to eat with unwashen hands defileth not the man. 21 Then Jesus went thence, and departed into the coasts 22 of Tyre and Sidon. And, behold, a woman of Canaan

*Cf.* ἐπιθυμία ἐπεθύμησα (John iii. 29), χαρᾶ χαιρεῖ (Acts iv. 17). θανάτω θανατούσθω is the LXX rendering (Ex. xxi. 15). The usage is also found in Classical Greek : *e.g.* νίκη ἐνίκησε. Soph. El. 8. 15 ; φεύγων φυγῇ τὸ γῆρας, Plat. Symp. 195, B.

<sup>1</sup> οὐ μὴ τιμήσει.

<sup>2</sup> ἡκυρώσατε.

<sup>3</sup> ἐφύτευσεν.

came out of those coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my  
 23 daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and  
 continued to beseech<sup>1</sup> him, saying, Send her away; for  
 24 she crieth after us. But he answered and said, I sent  
 25 but unto the lost sheep of the house of Israel. Then came she and kept worshipping<sup>2</sup> him, saying, Lord,  
 26 help me! But he answered and said, It is not meet to  
 27 take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: for even the dogs eat of the  
 28 crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into the mountain,  
 30 and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind,  
 dumb, maimed, and many others, and cast them down  
 31 at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I have no wish to send them away fasting,  
 33 lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the  
 34 wilderness as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And

<sup>1</sup> ἡρώτουν. Why not bring out the force of this impst. as above? The disciples were impatient, and were not content with *one* entreaty only.

<sup>2</sup> προσεκίνει (Impst.). She was in *earnest*, and maintained for *some time* the attitude of worship.

35 they said, Seven, and a few little fishes. And he com-  
 36 manded the multitude to sit down on the ground. And  
 he took the seven loaves and the fishes, and gave thanks,  
 and brake *them*, and went on giving<sup>1</sup> to his disciples,  
 37 and the disciples to the multitude. And they did all  
 eat, and were filled: and they took up of the broken  
 38 meat that was left seven baskets full. And they that  
 did eat were four thousand men, besides women and  
 39 children. And he sent away the multitude, and took  
 ship, and came into the coasts of Magdala.

XVI. 1 The Pharisees also with the Sadducees came, and  
 tempting, desired him to show<sup>2</sup> them a sign from heaven.  
 2 He answered and said them, When it is evening, ye say,  
 3 *It will be* fair weather; for the sky is red: And in the  
 morning, *It will be* foul weather to-day; for the sky is red  
 and lowring. Ye can discern the face of the sky; but  
 4 can ye not discern the signs of the times? A wicked  
 and adulterous generation seeketh after a sign; and there  
 shall no sign be given unto it, but the sign of Jonas. And  
 he left them, and departed.

5 And the disciples came to the other side, and forgot<sup>3</sup>  
 6 to take bread. Then Jesus said unto them, Take heed  
 and beware of the leaven of the Pharisees and of the  
 7 Sadducees. And they reasoned among themselves,  
 8 saying, *It is* because we took<sup>4</sup> no bread. *Which* when  
 Jesus perceived, he said unto them, O ye of little faith,  
 why reason ye among yourselves, because ye have no  
 9 bread? Do ye not yet understand, neither remember  
 the five loaves of the five thousand, and how many  
 10 baskets ye took up? Neither the seven loaves of the four  
 11 thousand, and how many baskets ye took up? How is it

<sup>1</sup> θίδων (Impft.). As indicating an action which, in consequence of the multiplication that took place, would occupy some time. Perhaps 'distributed' would be an adequate translation. R.V. = 'gave,' simply.

<sup>2</sup> ἐπερώτησαν . . . ἐπιδεῖξαι.

<sup>3</sup> ἐλθόντες . . . ἐπελάθοντο.

<sup>4</sup> ἐλάβομεν.

that ye do not understand that I spake *it* not to you concerning bread? But beware of the leaven of the 12 Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Who do men say that the 14 Son of man is? And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or 15 one of the prophets. He saith unto them, But who *say* 16 ye that I am? And Simon Peter answered and said, 17 Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood **revealed<sup>1</sup>** it not unto 18 thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail 19 against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall **remain bound<sup>2</sup>** in heaven; and whatsoever thou shalt loose on earth, shall **remain loosed<sup>2</sup>** in heaven. 20 Then charged he his disciples that they should tell no man that he was the Christ.

21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, 22 and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall on no account be unto

<sup>1</sup> ἀπεκάλυψεν. R.V. = hath revealed.

<sup>2</sup> ἔσται δεδεμένον . . . ἔσται λελυμένον. We have translated as above on the authority of Buttmann who (p. 144) says, “The Perfect Part. with ἔσομαι by no means always forms a periphrasis for the *futurum exactum*, but, on the contrary, serves to transfer to the future as *continuous* the qualitative idea expressed by the Participle.”

23 thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but those that be  
 24 of men. Then said Jesus unto his disciples, If any *man* **would**<sup>1</sup> come after me, let him deny himself, and take up  
 25 his cross, and follow me. For whosoever **would** save his life shall lose it; and whosoever will lose his life for my  
 26 sake shall find it. For what **shall a man** be **profited**,<sup>2</sup> if he shall gain the whole world, and lose his own soul? or  
 27 what shall a man give in exchange for his soul? For the Son of man **is yet to come**<sup>3</sup> in the glory of his Father with his angels; and then he shall reward every man  
 28 according to his works. Verily I say unto you, There be some standing here which **shall certainly not**<sup>4</sup> taste of death, till they [actually] **see**<sup>5</sup> the Son of man coming in his kingdom.

XVII. 1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high  
 2 mountain apart, And was transfigured before them; and his face did shine as the sun, and his raiment **became**<sup>6</sup>  
 3 white as the light. And, behold, there appeared unto  
 4 them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, I will **make**<sup>7</sup> here three tabernacles; one for thee, and one for Moses, and one for Elias.  
 5 While he **was yet speaking**,<sup>8</sup> behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, **on whom fell my**  
 6 **delight**;<sup>9</sup> hear ye him. And when the disciples heard  
 7 *it*, they fell on their face, and were sore afraid. And

<sup>1</sup> εἴ τις θέλει—more strictly, ‘willetteth to.’

<sup>2</sup> ὀφεληθήσεται.

<sup>3</sup> μέλλει ἔρχεσθαι something more than a *bare* future. Does not the idea of ‘the appointed’ also enter in? R. V. = ‘shall come,’ simply.

<sup>4</sup> οὐ μὴ γεύσωνται.

<sup>6</sup> ἐγένετο.

<sup>8</sup> αὐτῶν λαλοῦντος.

<sup>5</sup> ἔως ἂν ἴδωσιν (Aor. conj.).

<sup>7</sup> ποιήσω.

<sup>9</sup> ἐν φεύδεσκησα (see iii. 17, note).

Jesus came and touched them, and said, Arise, and be not afraid. And **the moment they lifted**<sup>1</sup> up their eyes, they saw no man, save Jesus only.

9 And as they **were coming**<sup>2</sup> down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man **shall have been raised**<sup>3</sup> from the dead. And his disciples asked him, saying, Why then **say** the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly **cometh**,<sup>4</sup> and **shall restore** all things. But I say unto you, That Elias is come already, and they knew him not, but **did**<sup>5</sup> unto him whatsoever they listed. Likewise also the Son of man **is to suffer**<sup>6</sup> of them. Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you! how long shall I suffer you! Bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? And He saith unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto

<sup>1</sup> ἐπάραντες (Aor. Part).

<sup>2</sup> καταβαίνοντων.

<sup>3</sup> ἔως οὐ. . . ἐγερθῇ. A classical author would have inserted *ἄν*. Still, in N.T. we *do* find *ἄν* occasionally—*e.g.* in xxiii. 39; xxiv. 34, &c.

<sup>4</sup> ἔρχεται, present—yet clearly with force of future.

<sup>5</sup> ἐποίησαν.

<sup>6</sup> μέλλει πάσχειν (see p. 26, and compare xvi. 27, note).

21 you. [Howbeit this kind goeth not out but by prayer and fasting.]\*

22 And while they abode in Galilee, Jesus said unto them, The Son of man is going to be betrayed<sup>1</sup> into the hands of men; And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Is not your master wont to pay<sup>2</sup> tribute? He saith, Yes. And when he was come into the house, Jesus spake first unto him,<sup>3</sup> What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? When he said<sup>4</sup> unto him, Of strangers. Jesus said<sup>5</sup> unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and opening his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

XVIII. 1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter<sup>6</sup> into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little

\* Omitted in Greek Text.

<sup>1</sup> Μέλλει. . . . παραδίδοσθαι (compare v. 12).

<sup>2</sup> οὐ τελεῖ—a present with force of custom (see p. 18).

<sup>3</sup> προέφθασεν αὐτὸν. . . . λέγων. Quite a classical usage according to which the leading idea is contained in the Participle, and only the subordinate circumstance in the finite verb (see p. 32). The Revised Version's addition of "saying" is superfluous.

<sup>4</sup> ἔιποντος.

<sup>5</sup> ἔφη.

<sup>6</sup> οὐ μὴ εἰσέλθητε.

ones which believe in me, it is profitable<sup>1</sup> for him that a millstone should be hanged<sup>2</sup> about his neck, and that he should be drowned<sup>3</sup> in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by 8 whom the offence cometh! Wherefore if thy hand or thy foot offendeth<sup>4</sup> thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be 9 cast into the everlasting fire. And if thine eye offendeth<sup>4</sup> thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10 Take heed that ye despise not one of these little ones; For I say unto you, That in heaven their angels do always 11 behold the face of my Father which is in heaven. [For the Son of man is come to save that which was lost.]\* 12 How think ye? If a man have an hundred sheep, and one of them be gone astray, will he not leave<sup>5</sup> the ninety and nine, and when he is come to<sup>6</sup> the mountains, seeketh 13 he not<sup>7</sup> that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which have not gone 14 astray.<sup>8</sup> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he hear 16 thee, [of course] thou gainest<sup>9</sup> thy brother. But if he

<sup>1</sup> συμφέρει.

<sup>2</sup> κρεμασθῆ.

<sup>3</sup> καταποντισθῆ.

<sup>4</sup> σκανδαλίζει.

<sup>5</sup> ἀφήσει.

<sup>6</sup> πορευθεῖς.

<sup>7</sup> ζητεῖ.

<sup>8</sup> πεπλανημένους.

<sup>9</sup> ἐκέρδησας—a case of Gnomic Aorist—requiring *Present* in English. The underlying sense is this—Experience shows that such gaining necessarily and universally follows. The declaration is almost maxim-like—being founded on practical observation (see Buttmann, p. 201, and compare note on xii. 26). R. V. = 'hast gained.'

\* Omitted in Text of Westcott and Hort.

hear thee not, *then take with thee one or two more, that in the mouth of two or three witnesses every word may* 17 *be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.* 18 *Verily I say unto you, Whatsoever ye shall bind on earth* **shall remain bound** *in heaven; and whatsoever ye shall* 19 *loose on earth* **shall remain loosed** *in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done* 20 *for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*

21 *Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven* 22 *times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.*

23 *Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

24 *And when he had begun to reckon, one was brought* 25 *unto him, which owed him ten thousand talents: But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that* 26 *he had, and payment to be made. The servant therefore fell down, and continued worshipping<sup>1</sup> him, saying,* Lord, have patience with me, and I will pay thee all.

27 *Then the lord of that servant was moved with compassion,* 28 *and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying,* 29 *Pay me that thou owest. And his fellow-servant fell down at his feet, and kept beseeching<sup>2</sup> him, saying,* 30 *Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till*

<sup>1</sup> προσεκύνει.

<sup>2</sup> παρεκάλει.

31 he should pay the debt. So when his fellow-servants  
 saw what was done, they were very sorry, and came and  
 32 told unto their lord all that was done. Then his lord  
 called him, and saith<sup>1</sup> unto him, O thou wicked servant,  
 I forgave thee all that debt, because thou desiredst me :  
 33 Shouldest not thou also have had compassion on thy  
 34 fellow-servant, even as I had pity on thee? And his  
 lord was wroth, and delivered him to the tormentors, till  
 35 he should pay all that was due unto him. So likewise  
 shall my heavenly Father do also unto you, if ye from  
 your hearts forgive not every one his brother.

XIX. 1 And it came to pass, *that* when Jesus had finished  
 these sayings, he departed from Galilee, and came into  
 2 the coasts of Judea beyond Jordan ; And great multi-  
 tudes followed him ; and he healed them there.

3 And Pharisees came unto him, tempting him, and  
 saying unto him, Is it lawful for a man to put away his  
 4 wife for every cause? And he answered and said unto  
 them, **Did ye never read**,<sup>2</sup> that he which made *them* at  
 5 the beginning made them male and female, And said,  
 For this cause shall a man leave father and mother, and  
 shall cleave to his wife : and they twain shall be one  
 6 flesh? Wherefore they are no more twain, but one flesh.  
 What therefore God **joined**<sup>3</sup> together, let not man put  
 7 asunder. They say unto him, Why did Moses then  
 command to give a writing of divorcement, and to put  
 8 her away? He saith unto them, Moses because of the  
 hardness of your hearts suffered you to put away your

<sup>1</sup> προσκαλεσάμενος λέγει.

<sup>2</sup> Οὐκ ἀνέγνωτε (Aorist). There is irony in the question, which irony the Aorist is best calculated to bring out. The meaning seems to be—Ye that read so much—ye that spend so much time over the Scriptures—can it be that *ye never once met* with this? Cf. Οὐκ ἀνέγνωτε τι ἐπώήσεν Δανειδ—xii. 3. In addition to the reason given in the note, perhaps an ironical intention helps to explain the Aorist there also. Lit. = did ye not read?

<sup>3</sup> δοῦν ὁ θεὸς συνέξευξεν (Aor.)—the union ought to be regarded as a settled transaction—an established fact.

9 wives: but from the beginning it **hath not been so**.<sup>1</sup> And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her when she is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be 11 so with *his* wife, it is not good to marry. But he said unto them, All *men* have not capacity for this saying, save 12 *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that *is* able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the 14 disciples rebuked them. But Jesus said, Suffer little children, and **think not of forbidding them**<sup>2</sup> to come 15 unto me; for of such is the kingdom of heaven. And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Master, what good thing shall I do, that I may have eternal

<sup>1</sup> οὐ γέγονεν. Burton's assertion that "the evidence seems to show clearly that Matthew regularly used γέγονα in the sense of an Aorist" is much too sweeping. With all deference, does not the evidence point the other way? S. Matthew is not particularly fond of γέγονεν—using, for the most part, ἐγένετο. When, therefore, he *does* employ γέγονεν, is it not reasonable to suppose that he has some special reason for so doing—that he has some particular shade of meaning to bring out by it? There is no "violence" in translating the clause now commented on as above. Will Prof. Burton seriously defend his position in xxv. 6. κραυγὴ γέγονεν—and face the rendering 'a cry *was* made'? Lightfoot seems nearer the mark when he says "the startling effect of the sudden surprise is expressed by the change of tense from the Aorist, 'a cry *is raised*,' and ought not to be neglected." In i. 22 (see note); xxi. 4; xxiv. 21; xxvi. 56, a similar rendering seems demanded. *Vide* Burton, p. 43; Lightfoot, p. 101).

<sup>2</sup> (μὴ κωλύετε) Pres. of *intention*.

17 life ! And he said unto him, Why asketh thou me concerning the good ? One there is who is good : but if thou **wishest to enter**<sup>1</sup> into life, keep the commandments. 18 He saith unto him, Which ? Jesus said, Thou shalt **do** no murder, Thou shalt not commit adultery, Thou shalt 19 not steal, Thou shalt not bear false witness. Honour thy father and *thy* mother ; and, Thou shalt love thy neighbour 20 as thyself. The young man saith unto him, All these things 21 **kept I** :<sup>2</sup> what lack I yet ? Jesus said unto him, If thou **wishest** to be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; 22 and come *and* follow me. But when the young man heard the saying, he went away sorrowful : for he **was** one **having**<sup>3</sup> great possessions.

23 Then said Jesus unto his disciples, Verily, I say unto you, That a rich man shall hardly enter into the kingdom 24 of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich 25 man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, 26 Who then can be saved ? But Jesus beheld *them*, and said unto them, With men this is impossible ; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we **forsook**<sup>4</sup> all, and followed thee ; what shall we have

<sup>1</sup> ἔι δὲ θέλεις (Indic.). The fact is assumed. (So in v. 21.)

<sup>2</sup> ἐφύλαξα (Aor.). According to Roberts, “Companion to R.V.,” (p. 95) this is a case in which “a perfect . . . rendering brings out the meaning better in our language.” With deference, is it so ? A sense underlying the Aorist is that of *doneness* or *factness*. Its use here forcibly brings out the young man’s self-conceit regarding his moral accomplishments. The meaning is almost this—*I am long past and done with needing to be taught such things.*

<sup>3</sup> ἦν γὰρ ἔχων.

<sup>4</sup> ἀφήκαμεν (Aor.)—the reference being to an *accomplished fact*. The disciples—to their credit—*could* point to a crisis in their history, when they parted with the world and took a stand for Christ.

28 therefore? And Jesus said unto them, Verily I say unto you, That ye which **followed**<sup>1</sup> in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of 29 Israel. And every one that **forsook**<sup>2</sup> houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold, and shall inherit 30 everlasting life. But many *that are* first shall be last; and the last *shall be* first.

XX. 1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning 2 to hire labourers unto his vineyard. And when he had agreed with the labourers for a penny a day, he sent 3 them into his vineyard. And he went out about the third hour, and saw others standing idle in the market- 4 place, And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went 5 their way. Again he went out about the sixth and ninth 6 hour, and did likewise. And about the eleventh hour he went out, and found others standing, and saith unto 7 them, Why stand ye here all the day idle? They say unto him, Because no man **hired**<sup>3</sup> us. He saith unto them, 8 Go ye also into the vineyard. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the 9 last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a 10 penny. But when the first came, they supposed that they **would receive**<sup>4</sup> more; and they likewise received 11 every man a penny. And when they **received**<sup>5</sup> it, they **went on murmuring**<sup>6</sup> against the goodman of the 12 house. Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have 13 borne the burden and heat of the day. But he answered

<sup>1</sup> οἱ ἀκολούθησαντες.

<sup>2</sup> ἀφῆκεν.

<sup>3</sup> ἔμισθωσατο.

<sup>4</sup> λήμψονται.

<sup>5</sup> λαβόντες.

<sup>6</sup> ἐγόγγυζον.

one of them, and said, Friend, I do thee no wrong : didst  
 14 not thou agree with me for a penny? Take *that* thine *is*,  
 and go thy way : I **please to give**<sup>1</sup> unto this last even as  
 15 unto thee. Is it not lawful for me to do what I will with  
 16 mine own? Is thine eye evil, because I am good? So  
 the last shall be first, and the first last: for many be  
 called, but few chosen.

17 And Jesus **being about to go up**<sup>2</sup> to Jerusalem took the  
 twelve disciples apart in the way, and said unto them,  
 18 Behold, we go up to Jerusalem ; and the Son of man  
 shall be betrayed unto the chief priests and unto the  
 19 scribes, and they shall condemn him to death. And shall  
 deliver him to the Gentiles to mock, and to scourge, and  
 to crucify *him* : and the third day he **shall be raised up**.<sup>3</sup>  
 20 Then came to him the mother of Zebedee's children  
 with her sons, worshipping *him*, and desiring a certain  
 21 thing of him. And he said unto her, What **wouldest**<sup>4</sup>  
 thou? She saith unto him, Grant that these my two sons  
 may sit, the one on thy right hand, and the other on the  
 22 left in thy kingdom. But Jesus answered and said, Ye  
 know not what ye ask. Are ye able to drink of the cup  
 that **I am about** to drink of? They say unto him,  
 23 We are able. And he saith unto them, Ye shall drink  
 indeed of my cup, but to sit on my right hand, and on  
 my left, is not mine to give, but *it shall be given to them*  
 24 for whom it **has been prepared**<sup>5</sup> of my Father. And  
 when the ten heard *it*, they were moved with indignation  
 25 against the two brethren. But Jesus called them *unto*  
*him*, and said, Ye know that the princes of the Gentiles  
 exercise dominion over them, and they that are great  
 26 exercise authority upon them. But it **is not so among**  
 you: but whosoever **would be**<sup>6</sup> great among you,  
 27 **shall be** your minister; And whosoever **would be**<sup>6</sup>

<sup>1</sup> Θέλω . . . δοῦναι.

<sup>2</sup> Μέλλων δὲ ἀναβαίνειν.

<sup>3</sup> ἐγερθήσεται.

<sup>4</sup> τι θέλεις.

<sup>5</sup> ἡ τοι μασταί.

<sup>6</sup> ὃς ἀν Θεῷ. (So in 27.)

28 chief among you, shall be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.  
 29 And as they **were departing**<sup>1</sup> from Jericho, a great  
 30 multitude followed him. And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou*  
 31 son of David! And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David!  
 32 And Jesus stood still, and called them, and said, What  
 33 will ye that I **should do**<sup>2</sup> unto you? They say unto him,  
 34 Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes; and immediately they received sight, and they followed him.

XXI. 1 And when they drew nigh unto Jerusalem, and **came**<sup>3</sup> to Bethphage, unto the mount of Olives, then sent  
 2 Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.  
 3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send  
 4 them. (Now this is **come to pass**,<sup>4</sup> that it might be  
 5 fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee,

<sup>1</sup> ἐκπορευομένων.

<sup>2</sup> τί θέλετε ποιήσω (Conjunctive)—a case of Conjunctive of Doubt, and quite in order. In Classical Greek such conjunctives are often introduced either by *βούλει* or by *θέλεις* (chiefly poetical). Cf. Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; where wilt thou that we sit down and read? (Plat. Phaedr. 228 E.). θέλεις μείνωμεν; wilt thou that we remain? (Soph. El. 81). (See vii. 4, note.)

<sup>3</sup> ἤλθον.

<sup>4</sup> τοῦτο γέγονεν. The use of *γέγονεν* here, as well as in i. 22 and in xxvi. 56, to introduce a fulfilled prophecy, is likely to have some *special* meaning. Lightfoot (p. 101) believes that the pft. here shows that S. Matthew is writing near the time of the occurrence of the things predicted (see note on i. 22).

meek, and sitting upon an ass, and a colt the foal of an  
 6 ass.) And the disciples went, and did as Jesus com-  
 7 manded them, And brought the ass, and the colt, and put  
 8 on them their clothes, and they set *him* thereon. And the  
 most part of the multitude spread their garments in the  
 way ; others **kept cutting**<sup>1</sup> branches from the trees, **and**  
 9 **strawing**<sup>1</sup> *them* in the way. And the multitudes that went  
 before, and that followed, **continued to cry**<sup>1</sup> saying,  
 Hosanna to the son of David ! Blessed *is* he that cometh  
 in the name of the Lord ! Hosanna in the highest !

10 And when he was come into Jerusalem, all the city was  
 11 moved, saying, Who is this ? And the multitude said,  
 This is the prophet Jesus, of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out  
 all them that **were selling and buying**<sup>2</sup> in the temple, and  
 overthrew the tables of the money-changers, and the seats  
 13 of them that **were selling** doves, And saith unto them, It  
 is written, My house shall be called a house of prayer ;  
 14 but ye **are making**<sup>3</sup> it a den of thieves. And the blind  
 and the lame came to him in the temple ; and he healed  
 15 them. And when the chief priests and scribes saw the  
 wonderful things that he did, and the children crying in  
 the temple, and saying, Hosanna to the son of David ;  
 16 they were sore displeased, And said unto him, Hearest  
 thou what these **are saying** ? And Jesus saith unto them,  
 Yea ; **did ye never read**,<sup>4</sup> Out of the mouth of babes and  
 17 sucklings thou hast perfected praise ? And he left them,  
 and went out of the city into Bethany ; and he lodged  
 there.

<sup>1</sup> ἐκοπτον—ἐστρώννυον—ἐκράζον. These are among the examples cited by Buttmann (p. 200) to show that “the established grammatical distinction between the Aorist as a purely narrative tense (expressing something momentary), and the Imperfect as a descriptive tense (expressing something contemporaneous or continuous), holds in all its force in the N.T.” ; and yet the R.V., like the A.V., has ‘cut—strawed—cried.’

<sup>2</sup> τοὺς πωλοῦντας καὶ ἀγοράζοντας.

<sup>3</sup> πολεῖτε.

<sup>4</sup> ἀνέγνωτε (cf. xii. 3 ; xix. 4).

18 Now in the morning, as he returned into the city, he  
 19 hungered. And when he saw a fig tree in the way, he  
 came to it, and found nothing thereon, but leaves only,  
 and saith unto it, Let no fruit grow on thee henceforward  
 20 for ever. And presently the fig tree withered away. And  
 when the disciples saw *it*, they marvelled, saying, How  
 21 did the fig tree immediately wither<sup>1</sup> away? Jesus an-  
 swered and said unto them, Verily I say unto you, If ye  
 have faith, and doubt not, ye shall not only do this *which*  
 is done to the fig tree, but even if ye shall say unto this  
 mountain, Be thou removed, and be thou cast into the  
 22 sea; it shall be done. And all things, whatsoever ye  
 shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests  
 and the elders of the people came unto him as he was  
 teaching, and said, By what authority doest thou these  
 24 things? and who gave thee this authority? And Jesus  
 answered and said unto them, I also will ask you one  
 thing, which if ye tell me, I in like wise will tell you by  
 25 what authority I do these things. The baptism of John,  
 whence was it? from heaven, or of men? And they kept  
 reasoning<sup>2</sup> with themselves, saying, If we shall say, From  
 heaven; he will say unto us, Why did ye not then believe  
 26 him? But if we shall say, Of men; we fear the people:  
 27 for all hold John as a prophet. And they answered  
 Jesus, and said, We cannot tell. And he said unto them,  
 Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and  
 he came to the first, and said, Son, go work to-day in the  
 29 vineyard. He answered and said, I will not: but after-  
 30 ward he repented, and went. And he came to the second,

<sup>1</sup> ἐξηράνθη (Aor.). The withering took place as the disciples were looking on. They, therefore, wish to know how this happened, and call attention to the *fact* of the withering, not the result. Hence 'is withered' (A.V.) inadmissible.

<sup>2</sup> διελογίζοντο.

and said likewise. And he answered and said, I *go*, sir ;  
 31 and went not. Whether of them twain did the will of *his* father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the  
 32 harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye **saw<sup>1</sup> it**, **did not even repent<sup>2</sup>** afterward, that ye might believe him.

33 Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out  
 34 to husbandmen, and went into a far country : And when the time of the fruit drew near, he sent his servants to the  
 35 husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and  
 36 killed another, and stoned another. Again, he sent other servants more than the first ; and they did unto them  
 37 likewise. But last of all he sent unto them his son, saying,  
 38 They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us have his inheritance.  
 39 And they caught him, and cast *him* out of the vineyard,  
 40 and slew *him*. When the lord therefore of the vineyard  
 41 cometh, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen,  
 42 which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same was **made<sup>3</sup>** the head of the corner : **this happened at the hand of the Lord<sup>4</sup>**, and it is marvellous in our eyes ? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

<sup>1</sup> ἴδοντες.

<sup>3</sup> ἐγενήθη.

<sup>2</sup> οὐδὲ μετεμελήθητε.

<sup>4</sup> παρα Κυρίου ἐγένετο.

44 And whosoever shall fall on this stone shall be broken :  
 but on whomsoever it shall fall, it will grind him to  
 45 powder. And when the chief priests and Pharisees **heard**<sup>1</sup>  
 46 his parables, they perceived that he spake of them. But  
 when they sought to lay hands on him, they feared the  
 multitude, because they took him for a prophet.

XXII. 1 And Jesus answered and spake unto them again  
 2 by parables, and said, The kingdom of heaven is like unto  
 3 a certain king, which made a marriage for his son, And  
 sent forth his servants to call them that were bidden to  
 4 the wedding ; and they would not come. Again, he sent  
 forth other servants, saying, Tell them which are bidden,  
 Behold, I have prepared my dinner : my oxen and *my*  
 fatlings *are* killed, and all things *are* ready : come unto  
 5 the marriage. But they made light of *it*, and went their  
 6 ways, one to his farm, another to his merchandise : And  
 the remnant took his servants, and entreated *them* spite-  
 7 fully, and slew *them*. And the king was wroth : and he  
 sent forth his armies, and destroyed those murderers, and  
 8 burned up their city. Then saith he to his servants, The  
 wedding is ready, but they which were bidden were not  
 9 worthy. Go ye therefore into the highways, and as many  
 10 as ye shall find, bid to the marriage. So those servants  
 went out into the highways, and gathered together all  
 as many as they found, both bad and good : and the  
 11 wedding was furnished with guests. And when the king  
 came in to see the guests, he saw there a man which **had**  
 12 **not put on**<sup>2</sup> a wedding garment : And he saith unto him,  
 Friend, how camest thou in hither not having a wedding  
 13 garment ? And he was speechless. Then said the king  
 to the servants, Bind him hand and foot, and cast *him*  
 into outer darkness ; there shall be weeping and gnashing  
 14 of teeth. For many are called, but few *are* chosen.  
 15 Then went the Pharisees, and took counsel how they

<sup>1</sup> ἀκούσαντες.

<sup>2</sup> οὐκ ἐνδεδυμένον. R.V. = 'had not on.'

16 might entangle him in *his* talk. And they **send**<sup>1</sup> out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? 18 But Jesus perceived their wickedness, and said, Why 19 tempt ye me, *ye* hypocrites? Show me the tribute 20 money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? 21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; 22 and unto God the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, **saying**<sup>2</sup> 24 that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his 25 brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, 26 having no issue, left his wife unto his brother: Likewise 27 the second also, and the third, unto the seventh. And 28 last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all 29 had her. Jesus answered and said unto them, Ye do err, 30 not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in 31 marriage, but are as angels in heaven. But as touching the resurrection of the dead, **did ye never read** that which

<sup>1</sup> ἀποστέλλουσιν.

<sup>2</sup> λέγοντες. Surely the R.V. ought to have gone a step further by giving us 'saying' in the Text instead of in the Margin. Clearly we are not told here of "Sadducees which say" as if the object were to describe their *tenets*. The remark is confined simply to *the persons introduced to us*.

32 was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?  
 33 God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees **heard** that he had put the  
 35 Sadducees to silence, they were gathered together. Then  
 one of them, *which was* a lawyer, asked *him a question*,  
 36 tempting him, and saying, Master, which *is* the great com-  
 37 mandment in the law? Jesus said unto him, Thou shalt  
 love the Lord thy God with all thy heart, and with all thy  
 38 soul, and with all thy mind. This is the great and first  
 39 commandment. And the second *is* like unto it, Thou  
 40 shalt love thy neighbour as thyself. On these two com-  
 mandments hang all the Law and the Prophets.

41 While the Pharisees were gathered together, Jesus asked  
 42 them, Saying, What think ye of Christ? whose son is he?  
 43 They say unto him, *The son* of David. He saith unto  
 them, How then doth David in spirit call him Lord,  
 44 saying, The Lord saith unto my Lord, Sit thou on my  
 right hand, till I put thine enemies underneath thy  
 45 feet? If David then call him Lord, how is he his son?  
 46 And no man was able to answer him a word; neither  
 durst any *man* from that day forth ask him any more  
*questions*.

XXIII. 1 Then spake Jesus to the multitude, and to his  
 2 disciples, Saying, The scribes and the Pharisees **seated**  
 3 **themselves**<sup>1</sup> in Moses' seat: All things therefore what-  
 soever they bid you, these do and **continue to observe**,<sup>2</sup>  
 but do not ye after their works: for they say, and do not.

<sup>1</sup> ἐκάθισαν, not 'sit,' as in A.V. and R.V. Strict Aoristic force is to be given effect to. The meaning is that, finding the seat empty, they occupied it. Why does R.V. give Aoristic force—'sat down'—in ὁς ἐκάθισεν ἐν δεξιᾳ, &c. (Heb. viii. 1), and not here?

<sup>2</sup> ποιήσατε, καὶ τηρεῖτε, Aor. = do as each occasion presents itself: pres. = let this be your *uniform rule of conduct*.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will  
 5 not move them with one of their fingers. But all their works they do for to be seen of men : for they make broad their phylacteries, and enlarge the borders of their  
 6 garments, And love the first place at feasts, and the chief  
 7 seats in the synagogues, And greetings in the markets, and  
 8 to be called of men, Rabbi. But be not ye called Rabbi : for one is your Master, *even* Christ ; and all ye are brethren. And call no *man* your father upon the earth : for  
 10 one is your Father, which is in heaven. Neither be ye  
 11 called masters : for one is your Master. But he that is  
 12 greatest among you shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them to go in  
 14 that are trying to enter.<sup>1</sup> Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is become one,<sup>2</sup> ye make  
 15 him twofold more the child of hell than yourselves. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall  
 16 swear by the gold of the temple, he is a debtor ! *Ye* fools, and blind ! for whether is greater, the gold, or the temple  
 17 that sanctifieth<sup>3</sup> the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the  
 18 gift that is upon it, he is guilty. *Ye* blind ! for whether

<sup>1</sup> οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν—the force of the Participle seems that of *intention* or attempt ('de conatu'). Cf. Παῦλον ἔξετιθετο . . . πειθῶν αὐτοὺς (Acts xxviii. 23) (whereupon we have *οἱ μὲν ἐπειθούστοι, οἱ δὲ ἡπιστούντο*). See Buttmann, p. 297.

<sup>2</sup> γένηται.

<sup>3</sup> ὁ ἄγιαστας. The above translation is perhaps the best whether we adopt this or an alternative reading, ἄγιάσων.

is greater, the gift, or the altar that sanctifieth the gift?  
 19 Whoso therefore shall swear by the altar, sweareth by it,  
 20 and by all things thereon. And whoso shall swear by the  
 temple, sweareth by it, and by him that dwelleth therein.  
 21 And he that shall swear by heaven, sweareth by the throne  
 22 of God, and by him that sitteth thereon. Woe unto you,  
 scribes and Pharisees, hypocrites! for ye pay tithe of mint  
 and anise and cummin, and have omitted the weightier  
*matters* of the law, judgment, mercy, and faith: these  
 ought ye to have done, and not to leave the other undone.  
 23 *Ye* blind guides, **straining** out the gnat and **swallowing**<sup>1</sup>  
 24 the camel. Woe unto you, scribes and Pharisees, hypo-  
 crites! for ye make clean the outside of the cup, and of  
 the platter, but within they are full of extortion and excess.  
 25 *Thou* blind Pharisee, cleanse first that *which is* within the  
 cup and platter, that the outside of them **may become**<sup>2</sup> also.  
 26 Woe unto you, scribes and Pharisees, hypocrites! for ye  
 are like unto whitened sepulchres, which indeed appear  
 beautiful outward, but are within full of dead *men's* bones,  
 27 and of all uncleanness. Even so ye also outwardly ap-  
 pear righteous unto men, but within ye are full of hypoc-  
 28 risy and iniquity. Woe unto you, scribes and Pharisees,  
 hypocrites! because ye build the tombs of the prophets,  
 29 and garnish the sepulchres of the righteous. And say, If  
 we had been in the days of our fathers, we **should not**  
 have been<sup>3</sup> partakers with them in the blood of the  
 30 prophets. Wherefore ye be witnesses unto yourselves, that  
 31 ye are the children of them which killed the prophets. Fill  
 32 ye up then the measure of your fathers. *Ye* serpents, *ye*  
 generation of vipers, how can ye escape the damnation of  
 33 hell? Wherefore, behold, I send unto you prophets, and  
 wise men, and scribes: *some* of them ye shall kill and  
 crucify; and *some* of them shall ye scourge in your syna-

<sup>1</sup> διυλίζοντες . . . καταπίνοντες.

<sup>2</sup> γένηται.

<sup>3</sup> εἰ ἤμεθα . . . οὐκ ἀν ἤμεθα—a regular example of 4th class of conditional sentences (see p. 33), the imperfects being used to express *duration*.

34 gogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things 35 shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under 36 *her* wings, and ye would not! Behold, your house is left 37 unto you desolate. For I say unto you, Ye shall certainly 38 unto you desolate. For I say unto you, Ye shall certainly not see<sup>1</sup> me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

XXIV 1 And Jesus went out and was going<sup>2</sup> from the temple: and his disciples came to *him*, for to show him 2 the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and 4 of the end of the world? And Jesus answered and said 5 unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am the Christ; 6 and shall deceive many. And ye shall be about to hear<sup>3</sup> of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not 7 yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earth- 8 quakes, in divers places. All these are the beginning of 9 sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall continue to be hated<sup>4</sup> of

<sup>1</sup> οὐ μή με ἴδητε.

<sup>2</sup> ἐπορεύετο.

<sup>3</sup> μελλήσετε δὲ ἀκούειν.

<sup>4</sup> ἐσεθε μισούμενοι (see x. 22, note).

10 all the nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate 11 one another. And many false prophets shall rise, and 12 shall deceive many. And because iniquity **shall be multiplied**,<sup>1</sup> the love of the many shall wax cold. But he that 13 shall endure unto the end the same shall be saved. And 14 this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the 15 end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) 16 Then let them which be in Judea flee into the mountains: 17 Let him which is on the house top not come down to take 18 the things out of his house: Neither let him which is in 19 the field return back to take his cloke. And woe unto them that are with child, and to them that give suck, in 20 those days! But pray ye that your flight be not in the 21 winter, neither on the sabbath day: For then shall be great tribulation, such as **hath not been**<sup>2</sup> since the beginning of 22 the world to this time, no, nor ever shall be. And except those days **had been shortened**, no flesh **should have been saved**:<sup>3</sup> but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here *is*, 23 Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; **so as to deceive**,<sup>4</sup> were it possible, the very 25, 26 elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers: believe *it* 27 not. For as the lightning cometh out of the east, and **is seen**<sup>5</sup> even unto the west; so shall the coming of the Son 28 of man be. Wheresoever the carcase is, there will the eagles be gathered together.

<sup>1</sup> διὰ τὸ πληθυνθῆναι.

<sup>2</sup> γέγονεν.

<sup>3</sup> εἰ μὴ ἐκολοβώθησαν . . . οὐκ ἀν ἐσώθη.

<sup>4</sup> ὥστε πλανᾶσθαι.

<sup>5</sup> φαίνεται.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the  
 30 heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great  
 31 glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn the parable of the fig tree: When his branch **has now become**<sup>1</sup> tender, and putteth forth leaves, ye  
 33 know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.  
 34 Verily I say unto you, This generation **shall in no wise**  
 35 **pass**,<sup>2</sup> till all these things be fulfilled. Heaven and earth shall pass away, but my words shall in no wise pass<sup>3</sup> away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, neither the Son, but my father only.  
 37 And as the days of Noe *were*, so shall also the coming of  
 38 the Son of man be. For as in those days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into  
 39 the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of  
 40 man be. Then shall two be in the field; the one shall be  
 41 taken, and the other left. Two *women* shall be grinding at the mill; the one **is taken** and the other **is left**.<sup>4</sup>

42 Watch therefore; for ye know not what day your Lord  
 43 doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his  
 44 house to be broken up. Therefore be ye also ready: for

<sup>1</sup> δέντως ἤδη . . . γένηται.

<sup>2</sup> οὐ μὴ παρέλθῃ. A.V. and R.V. = 'shall not' simply.

<sup>3</sup> οὐ μὴ παρέλθωσιν.

<sup>4</sup> παραλαμβάνεται . . . ἀφίεται.

in such an hour as ye think not the Son of man cometh.  
 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in  
 46 due season? Blessed is that servant whom his lord when  
 47 he cometh shall find so doing. Verily I say unto you,  
 48 That he shall make him ruler over all his goods. But  
 and if that evil servant shall say in his heart, My lord  
 49 tarrieth; And shall begin to smite *his* fellow-servants, and  
 50 shall continue to eat and drink<sup>1</sup> with the drunken; The  
 lord of that servant shall come in a day when he looketh  
 51 not for *him*, and in an hour that he is not aware of, And  
 shall cut him asunder, and appoint *him* his portion with  
 the hypocrites: there shall be the weeping and the gnash-  
 ing of teeth.

XXV. 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth  
 2 to meet the bridegroom. And five of them were foolish,  
 3 and five were wise. For the foolish took their lamps, and  
 4 took no oil with them: But the wise took oil in their  
 5 vessels with their lamps. While the bridegroom tarried,  
 6 they all slumbered and continued to sleep.<sup>2</sup> And at mid-  
 7 night a cry is made,<sup>3</sup> Behold, the bridegroom; go ye out  
 8 to meet him. Then all those virgins arose, and trimmed  
 9 their lamps. And the foolish said unto the wise, Give us  
 of your oil; for our lamps are going out.<sup>4</sup> But the wise  
 answered, saying, Not so; lest there be not enough for us  
 and you: but go ye rather to them that sell, and buy for  
 10 yourselves. And while they were going<sup>5</sup> to buy, the  
 bridegroom came; and they that were ready went in with

<sup>1</sup> ἔσθιη δὲ καὶ πίνῃ (present conjunctives).

<sup>2</sup> ἐνύσταξαν . . . καὶ ἐκάθευδον. Νυστάξω literally means 'nod' (νεύω); and is it too fanciful to suggest that the Aorist fitly denotes the instantaneous nod preliminary to going over to continued sleep (ἐκάθευδον)?

<sup>3</sup> κραυγὴ γέγονεν—a change of Tense—well expressing “the startling effect of the sudden surprise” (Lightfoot, p. 101).

<sup>4</sup> στέννυνται. The present tense is very significant—not WHOLLY extinguished are the lamps of even the foolish virgins. <sup>5</sup> ἀπερχομένων.

11 him to the marriage: and the door was shut. Afterward  
 12 **come**<sup>1</sup> also the other virgins, saying, Lord, Lord, open to  
 13 us. But he answered and said, Verily I say unto you, I  
 14 know you not. Watch therefore; for ye know neither the  
 day nor the hour.

15 For it is as when a man travelling into a far country,  
 16 called his own servants, and delivered unto them his  
 17 goods. And unto one he gave five talents, to another  
 18 two, and to another one; to every man according to his  
 19 several ability; and departed. Forthwith he that received<sup>2</sup>  
 20 five talents went and traded with the same, and gained<sup>3</sup>  
 21 other five talents. And likewise he that *received* two, he  
 22 also gained other two. But he that **received** the one went  
 23 and digged in the earth, and hid his lord's money. After  
 24 a long time the lord of those servants cometh, and reckon-  
 25 eth with them. And he that **received** five talents came and  
 brought other five talents, saying, Lord, thou deliveredst  
 unto me five talents: behold, I [have] gained<sup>4</sup> besides them  
 26 five talents more. His lord said unto him, Well done,  
 thou good and faithful servant: thou **continuedst**<sup>5</sup> faithful  
 over a few things, I will make thee ruler over many  
 27 things: enter thou into the joy of thy lord. He also that  
**received** two talents came and said, Lord, thou deliveredst  
 unto me two talents: behold, I [have] gained<sup>4</sup> two other  
 28 talents besides them. His lord said unto him, Well done,  
 good and faithful servant: thou hast been faithful over a  
 few things, I will make thee ruler over many things: enter  
 29 thou into the joy of thy lord. Then he which had re-  
 ceived the one talent came and said, Lord, I knew thee  
 that thou art an hard man, reaping where thou **didst not**

<sup>1</sup> ἔρχονται.

<sup>2</sup> ὁ . . . λαβών—to be translated as above *passim*.

<sup>3</sup> ἐκέρδησεν.

<sup>4</sup> ἐκέρδησα (Aor.)—literally ‘gained’: but ‘have’ is *almost necessary*, because the thought of the *result* is thrown forward to the *present*.

<sup>5</sup> ἦσ (Impt.). Is it not worth while to reproduce its force?

25 sow, and gathering where thou didst not straw: <sup>1</sup> And I  
 was afraid, and went and hid thy talent in the earth: lo,  
 26 there thou hast *that is* thine. His lord answered and said  
 unto him, *Thou* wicked and slothful servant, thou knewest  
 that I reap where I sowed not, and gather where I strawed  
 27 not. Thou oughtest therefore to have put my money to  
 the exchangers, and *then* at my coming I should have  
 28 received mine own with usury. Take therefore the talent  
 from him, and give *it* unto him which hath ten talents.  
 29 For unto every one that hath shall be given, and he shall  
 have abundance: but from him that hath not shall be  
 30 taken away even that which he hath. And cast ye the  
 unprofitable servant into outer darkness: there shall be  
 the weeping and the gnashing of teeth.  
 31 When the Son of man shall come in his glory, and all  
 the angels with him, then shall he sit upon the throne of  
 32 his glory: And before him shall be gathered all the  
 nations: and he shall separate them one from another, as  
 33 a shepherd separateth *his* sheep from the goats: And he  
 shall set the sheep on his right hand, but the goats on the  
 34 left. Then shall the King say unto them on his right hand,  
 Come, ye blessed of my Father, inherit the kingdom pre-  
 35 pared for you from the foundation of the world: For I was  
 an hungered, and ye give me meat: I was thirsty, and  
 ye gave me drink: I was a stranger, and ye took me in:  
 36 Naked, and ye clothed me: I was sick, and ye visited  
 37 me: I was in prison, and ye came unto me. Then shall  
 the righteous answer him, saying, Lord, when saw we thee  
 an hungered, and fed *thee*? or thirsty, and gave *thee* drink?  
 38 When saw we thee a stranger, and took *thee* in? or naked,  
 39 and clothed *thee*? Or when saw we thee sick, or in prison,  
 40 and came unto thee? And the King shall answer and say

<sup>1</sup> ἔσπειρας . . . διεσκόρπισας—So in 26. The A.V. is strangely inconsistent in 26, rendering ἔσπειρα correctly enough, but giving perfect force to διεσκόρπισα.

unto them, Verily I say unto you, Inasmuch as ye **did it**<sup>1</sup> unto one of the least of these my brethren, ye **did it**<sup>1</sup> unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into everlasting life.

XXVI. 1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days **cometh**<sup>2</sup> *the feast of* the passover, and the Son of man is betrayed<sup>3</sup> to be crucified.

3 Then assembled together the chief priests, and the elders of the people, unto the palace of the high priest, 4 who was called Caiaphas, And consulted that they might 5 take Jesus by subtlety, and kill *him*. But they said, Not on the feast *day*, that an uproar **might not arise**<sup>4</sup> among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, 8 as he **was reclining**<sup>5</sup> *at meat*. But when the disciples saw *it*, they had indignation, saying, To what purpose *is* this 9 waste? For this ointment might have been sold for much,

<sup>1</sup> ἐποιήσατε in both cases.

<sup>2</sup> γίνεται—a *present* denoting futurity in its strictly secular sense.

<sup>3</sup> παραδίδοται (present)—the betrayal was part of the eternal counsel; but though yet future it is as sure as if actual.

<sup>4</sup> Ήνα μὴ θόρυβος γένηται.

<sup>5</sup> ἀνακειμένου.

10 and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she wrought<sup>1</sup> a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she poured this ointment on my body, she did *it* for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall this, that this woman did<sup>2</sup> be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests; And said unto them, What will ye give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou 18 that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep<sup>3</sup> the pass-19 over at thy house with my disciples. And the disciples did as Jesus appointed<sup>4</sup> them; and they made ready the passover.

20 Now when the even was come, he was sitting<sup>5</sup> with 21 the twelve. And as they did eat, he said, Verily I say 22 unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them 23 to say unto him, Lord, Is it I? And he answered and said, He that dipped<sup>6</sup> his hand with me in the dish, the 24 same shall betray me. The Son of man goeth as it stands written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man

<sup>1</sup> ἤργάσατο. R.V. has 'hath.' But why? On the same principle βαλοῦσα and ἐποίησεν in ver. 12 would require renderings that the R.V. has denied them—viz., *hath* poured, and *hath* done. It is better, if we can, to avoid inconsistency.

<sup>2</sup> ἐποίησεν.

<sup>5</sup> ἀνέκειτο.

<sup>3</sup> ποιῶ.

<sup>6</sup> ὁ ἐμβάψας.

<sup>4</sup> συνέταξεν.

25 if he had not been born. Then Judas, which was betraying<sup>1</sup> him, answered and said, Master, surely it is not I?<sup>2</sup> He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said,

27 Take, eat; this is my body. And he took a cup, and gave thanks, and gave it to them, saying, Drink ye all

28 of it; For this is my blood of the testament, which is shed<sup>3</sup> for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of

29 the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it

stands written, I will smite the Shepherd, and the sheep

32 of the flock shall be scattered abroad. But after I am raised up,<sup>4</sup> I will go before you into Galilee. Peter

answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I on no account deny<sup>5</sup> thee. Likewise also said all the disciples.

<sup>1</sup> ὁ παραδιδούς. The plan was more than hatched, and was being carried out.

<sup>2</sup> μήτι ἐγώ είμι;

<sup>3</sup> ἐκχυνόμενον. There seems no reason for the translation to which Alford leans (see note in loco)—viz., *is being shed*. The Participle is present with Future force. According to Buttmann (p. 206) Present Participles are often so used “particularly if the future action they designate takes its beginning in the real or imaginary, the absolute or the relative, present,—if the statement, therefore, has a validity quite universal.”

<sup>4</sup> μετὰ δὲ τὸ ἐγερθῆναι.

<sup>5</sup> οὐ μή σε ἀπαρνήσομαι.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, 37 while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be 38 sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry 39 ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: 40 nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them *sleeping*,<sup>1</sup> and saith unto Peter, What! could ye not watch with 41 me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the 42 flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this may not pass 43 away, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were 44 heavy. And he left them, and went away again, and prayed the third time, saying again the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the 46 hands of sinners. Rise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that was betraying<sup>2</sup> him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold 49 him fast. And forthwith he came to Jesus, and said, 50 Hail, Master! and kissed him. And Jesus said unto him, Friend, *do that for which thou art come*.<sup>3</sup> Then came

<sup>1</sup> καθεύδοντας.<sup>2</sup> ὁ . . . παραδιδόντις.<sup>3</sup> ἐφ' ὁ πάρει—translated as above in deference to the R.V., and to the opinions of Alford and M'Clellan, who point out that no single instance

51 they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant 52 of the high priest, and smote off his ear. Then **saith**<sup>1</sup> Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the 53 sword. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions 54 of angels? But how then **should** the scriptures **be** ful- 55 **filled**,<sup>2</sup> that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily teaching in the temple, and ye laid no hold on me. 56 But all this is come to pass,<sup>3</sup> that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders 58 were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the 59 servants, to see the end. Now the chief priests, and all the council, sought false witness against Jesus, to put him 60 to death; But though many false witnesses came, *yet* 61 found they none. At the last come two, And said,

can be found of ὅς being used as an interrogative. On the other hand, most weighty is the view of Buttmann—viz., that there is no need for understanding any colloquial ellipsis = 'do.' According to him ὅ is here a careless and loose sort of interrogative. (So A.V.): and this he supports by analogous uses as regards ἡλίκος and ὥστε (p. 253).

<sup>1</sup> λέγει.

<sup>2</sup> πῶς οὖν πληρωθῶσιν—deliberative conjunctive.

<sup>3</sup> γέγονεν—'is come to pass' or 'is done,' because, according to Scholefield, "the passage is to be considered, not as the inspired comment of the writer, but as the conclusion of the Saviour's address" (p. 10). The correctness of this view, however, is very doubtful. Certainly there is no necessity for thus accounting for the use of γέγονεν. Elsewhere S. Matthew uses it as, undoubtedly, his own comment; and we believe it is his own comment here (see i. 22 and xxi. 4, notes).

This *fellow* said, I am able to destroy the temple of God, 62 and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what *is it* 63 *which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether 64 thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye shall see the Son of man sitting on the right hand of power, and coming on the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard the blasphemy. 66 What think ye? They answered and said, He is guilty 67 of death. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands. 68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of 70 Galilee. But he denied before *them* all, saying, I know 71 not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of 72 Nazareth. And again he denied with an oath, I do not 73 know the man. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* 74 of them; for thy speech bewrayeth thee. Then began he to bind himself under a curse and to swear, *saying* I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

XXVII. 1 When the morning was come, all the chief priests and elders of the people took counsel against 2 Jesus to put him to death: And when they had bound

him, they led *him* away, and delivered him to Pilate the governor.

3 Then Judas, which **betrayed**<sup>1</sup> him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I **sinned** in that I **betrayed**<sup>2</sup> the innocent blood. And they said, What *is that* to us? see thou *to that*. 5 And he cast down the pieces of silver into the temple, and 6 departed, and went and hanged himself. And the chief priest took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price 7 of blood. And they took counsel, and bought with them 8 the potter's field to bury strangers in. Wherefore that 9 field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the 10 children of Israel did value, And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And 12 Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered 13 nothing. Then said Pilate unto him, Hearest thou not 14 how many things they witness against thee? And he answered him never a word; insomuch that the governor marvelled greatly.

15 Now at a feast the governor was wont to release unto 16 the people a prisoner, whom they would. And they had 17 then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or 18 Jesus which is called Christ? For he knew that for envy they had delivered him.

<sup>1</sup> ὁ παραδούς. The act was *completed*.

<sup>2</sup> ἤμαρτον παραδούς. An example of the Aorist Participle of “Identical Action” (Burton, p. 64).

19 When he was sitting<sup>1</sup> on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, 20 and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 21 And he said, Why, what evil did he?<sup>2</sup> But they kept crying out excessively,<sup>3</sup> saying, Let him be crucified. 22 When Pilate saw that he was prevailing<sup>4</sup> nothing, but that rather a tumult was being made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person ; see ye to it. 23 Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them ; and when he had scourged Jesus, he delivered him to be crucified. 24 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. 25 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! And they spit upon him, and took the reed, and kept smiting<sup>5</sup> him on the head. 26 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they were coming out<sup>6</sup>

<sup>1</sup> καθημένου δὲ αὐτοῦ.

<sup>2</sup> ἐποίησεν.

<sup>3</sup> περισσῶς ἔκραζον (Impft.).

<sup>4</sup> ὠφελεῖ (Impft.).

<sup>5</sup> ἔτυπτον (Impft.). Notice the shocking brutality : one blow was not enough.

<sup>6</sup> Εξερχόμενοι.

they found a man of Cyrene, Simon by name : him they  
 33 compelled to bear his cross. And when they were come  
 unto a place called Golgotha, which is called place of  
 34 a skull, They gave him vinegar to drink mingled with  
 gall : and when he had tasted *thereof*, he would not  
 35 drink. And they crucified him, and parted his garments,  
 36 casting lots : And sitting down they **continued to watch**<sup>1</sup>  
 37 him there ; And set up over his head his accusation  
 written, THIS IS JESUS THE KING OF THE JEWS.  
 38 Then **are there** two thieves **crucified**<sup>2</sup> with him ; one on  
 the right hand, and another on the left.

39 And they that passed by reviled him, wagging their  
 40 heads, And saying, Thou that destroyest the temple, and  
 buildest *it* in three days, save thyself. If thou **art**<sup>3</sup> the  
 41 Son of God, come down from the cross. Likewise also  
 the chief priests, mocking *him*, with the scribes and elders,  
 42 said, He saved others ; himself he cannot save. **He is**<sup>4</sup>  
 the King of Israel, let him now come down from the cross,  
 43 and we will believe him. He **trusteth**<sup>5</sup> in God ; let him  
 deliver him now, if he will have him : for he said, I am  
 44 the Son of God. The thieves also, which were crucified  
 with him, cast the same in his teeth.

45 Now from the sixth hour there **came**<sup>6</sup> darkness over all  
 46 the earth unto the ninth hour. And about the ninth hour  
 Jesus cried with a loud voice, saying, Eli ! Eli ! lama  
 sabachthani ? that is to say, My God ! My God ! why  
 47 **didst thou forsake**<sup>7</sup> me ? Some of them that stood there,  
 when they heard *that*, said, This *man* calleth for Elias.  
 48 And straightway one of them ran, and took a sponge, and  
 filled *it* with vinegar, and put *it* on a reed, and **offered it to**  
 49 **him to drink**.<sup>8</sup> The rest said, Let be, let us see whether  
 Elias **is coming**<sup>9</sup> to save him.

<sup>1</sup> ἔτήρουν.

<sup>2</sup> σταυροῦνται.

<sup>3</sup> εἰ νίδος εῖ (Indic.).

<sup>4</sup> ἔστιν.

<sup>5</sup> πέποιθεν.

<sup>6</sup> ἐγένετο.

<sup>7</sup> ἔγκατέλιπες.

<sup>8</sup> ἐπότιξεν (Impf.).

<sup>9</sup> ἔρχεται.

50 Jesus, when he had cried again with a loud voice,  
 51 yielded up the ghost. And, behold, the veil of the temple  
   was rent in twain from the top to the bottom ; and the  
 52 earth did quake, and the rocks rent ; And the graves were  
   opened ; and many bodies of the saints which **had fallen**  
 53 **asleep**<sup>1</sup> arose, And came out of the graves after his resurrec-  
   tion, and went into the holy city, and appeared unto many.  
 54 Now when the centurion, and they that were with him  
   watching Jesus, saw the earthquake, and those things that  
   **were being done**,<sup>2</sup> they feared greatly, saying, Truly this was  
 55 the Son of God. And many women were there beholding  
   afar off, which followed Jesus from Galilee, ministering  
 56 unto him : Among which was Mary Magdalene, and  
   Mary the mother of James and Joses, and the mother of  
   Zebedee's children.

57 When the even was come, there came a rich man of  
 Arimathea, named Joseph, who also himself was Jesus'  
 58 disciple : He went to Pilate, and begged the body of  
 59 Jesus. Then Pilate commanded it to be delivered. And  
   when Joseph had taken the body, he wrapped it in a clean  
 60 linen cloth. And laid it in his own new tomb, which  
   he had hewn out in the rock : and he rolled a great  
 61 stone to the door of the sepulchre, and departed. And  
   there was Mary Magdalene, and the other Mary, sitting  
   over against the sepulchre.

62 Now the next day, that followed the day of the prepara-  
   tion, the chief priests and Pharisees came together unto  
 63 Pilate, Saying, Sir, we remember that that deceiver said,  
   while he was yet alive, After three days I will rise again.  
 64 Command therefore that the sepulchre be made sure  
   until the third day, lest his disciples come and steal him  
   away, and say unto the people, He **arose**<sup>3</sup> from the dead :

<sup>1</sup> κεκοιμημένων.

<sup>2</sup> γινόμενα.

<sup>3</sup> Ηγέρθη. This is one of a class of verbs used in a reflexive or intransitive sense. The correct rendering is as above=surrexit (Vulg.); and, most carefully to be distinguished from pft. ἐγήγερται is risen, so

65 so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, make *it* as 66 sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

XXVIII. 1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there **arose**<sup>1</sup> a great earthquake: for the angel of the Lord descended from heaven, and came and rolled 3 back the stone, and sat upon it. His countenance was 4 like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead 5 *men*. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which **has** 6 **been crucified**.<sup>2</sup> He is not here; for he **rose**,<sup>3</sup> as he said. 7 Come, see the place where the Lord lay: And go quickly, and tell his disciples that he **rose** from the dead; and, behold, he goeth before you into Galilee; there shall ye 8 see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 And, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city and showed unto the chief priests all 12 the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large 13 money unto the soldiers, Saying, Say ye, His disciples

often used by S. Paul to bring out the idea that Christ *having risen* “lives for ever, as a first fruit or earnest of the resurrection.” (See Lighfoot, pp. 98, 99). R.V. = ‘He is risen.’

<sup>1</sup> ἐγένετο.

<sup>2</sup> ἐσταυρωμένον.

<sup>3</sup> Πγέρθη. (See xxvii. 64, note).

came by night, and stole him *away* while we **were**  
 14 **sleeping.**<sup>1</sup> And if this **should come**<sup>2</sup> to the governor's **ears**,  
 15 we will persuade him, and secure you. So they took the  
 money, and did as they were taught: and this saying is  
 commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into  
 17 a mountain where Jesus had appointed them. And when  
 they saw him, they worshipped him, but some doubted.  
 18 And Jesus came and spake unto them, saying, All power  
 19 **was given**<sup>3</sup> unto me in heaven and on earth. Go ye  
 therefore, and teach all nations, baptizing them into the  
 name of the Father, and of the Son, and of the Holy  
 20 Ghost; Teaching them to observe all things whatsoever I  
**commanded**<sup>4</sup> you: and, lo, I am with you alway, *even*  
 unto the end of the world.

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### S. MARK.

I. 1 The beginning of the gospel of Jesus Christ, the Son of  
 2 God; As it **stands written** in the prophet Isaiah, Behold,  
 I send my messenger before thy face, which shall prepare  
 3 thy way. The voice of one crying in the wilderness,  
 Prepare ye the way of the Lord, **proceed to make**<sup>5</sup> his  
 4 paths straight. There **arose** John—one who **engaged**  
**himself in baptizing** in the wilderness, and **preaching**<sup>6</sup>

<sup>1</sup> κοιμωμένων.

<sup>2</sup> ἐάν ἀκούσθῃ. Lit.—if this should be heard.

<sup>3</sup> Εδόθη —‘was given’—the allusion being to His entering once for all into covenant with God. Cf. καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία (Daniel vii. 14).

<sup>4</sup> ἐνετειλάμην.

<sup>5</sup> ποιεῖτε. See Matt. iii. 3, note.

<sup>6</sup> ἐγένετο ὁ βαπτίζων. . . . κηρύσσων.

the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and all they of Jerusalem, and **were one after another baptized**<sup>1</sup> of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he 7 did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the<sup>8</sup> latchet of whose shoes I am not worthy to stoop down and unloose. I indeed **baptized**<sup>2</sup> you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens **opening**,<sup>3</sup> and the Spirit like a dove descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, **on thee fell my delight.**<sup>4</sup>

12 And immediately the Spirit driveth him into the wilderness. And he was in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels **continued to minister**<sup>5</sup> unto him.

14 Now after that John was put in prison, Jesus came into 15 Galilee, preaching the gospel of God, And *saying*, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 And passing along by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for 17 they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little farther, he saw James the

<sup>1</sup> ἐβαπτίζοντο. See Matt. iii. 6, note.

<sup>2</sup> ἐβάπτισα.

<sup>3</sup> σχιζομένους—one of the many graphic touches peculiar to S. Mark. R. V. = 'rent asunder.'

<sup>4</sup> ἐν σοὶ εὐδόκησα. See Matt. iii. 17, note.

<sup>5</sup> διηκόνουν.

son of Zebedee, and John his brother, who also were in  
 20 the ship mending their nets. And straightway he called  
 them: and they left their father Zebedee in the ship with  
 21 the hired servants, and went after him. And they **go**<sup>1</sup>  
 into Capernaum; and straightway on the sabbath day he  
 22 entered into the synagogue, and taught. And they **began**  
 to be astonished<sup>2</sup> at his doctrine: for **his way was to**  
 teach<sup>3</sup> them as one that had authority, and not as the  
 23 scribes. And straightway there was in their synagogue a  
 24 man with an unclean spirit; and he cried out, Saying,  
 What have we to do with thee, thou Jesus of Nazareth?  
 didst thou come<sup>4</sup> to destroy us? I know thee who thou  
 25 art, the Holy One of God. And Jesus rebuked him,  
 26 saying, Hold thy peace, and come out of him. And when  
 the unclean spirit had torn him, and cried with a loud  
 27 voice, he came out of him. And they were all amazed,  
 insomuch that they questioned among themselves, saying,  
 What thing is this? A new doctrine! for with authority  
 commandeth he even the unclean spirits, and they do  
 28 obey him. And immediately his fame spread abroad  
 throughout all the region round about Galilee.  
 29 And forthwith, when they were come out of the  
 synagogue, they entered into the house of Simon and  
 30 Andrew, with James and John. But Simon's wife's  
 mother lay sick of a fever, and anon they tell him of  
 31 her. And he came and took her by the hand, and  
 lifted her up; and immediately the fever left her, and  
 she ministered unto them.  
 32 And at even, when the sun did set, they **went on**  
 bringing<sup>5</sup> unto him all that were diseased, and them  
 33 that were possessed with devils. And all the city was  
 34 gathered together at the door. And he healed many  
 that were sick of divers diseases, and cast out many

<sup>1</sup> εἰσπορεύονται.

<sup>2</sup> ἔξεπλήσσοντο.

<sup>3</sup> ἦν διδάσκων. See Matt. vii. 28, note.

<sup>4</sup> ἤλθες.

<sup>5</sup> ἔφερον.

devils ; and suffered not the devils to speak, because they knew him.

35 And in the morning, a great while before day, **He rose up**, and **went out**,<sup>1</sup> and departed into a solitary place, 36 and there **continued in prayer**.<sup>2</sup> And Simon and they 37 that were with him followed after him. And when they had found him, they said unto him, All *men* are **seeking**<sup>3</sup> 38 thee. And he saith<sup>4</sup> unto them, **Let us be going**<sup>5</sup> into the next towns, that I may preach there also : for there- 39 fore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there **cometh**<sup>6</sup> a leper to him, beseeching him, and kneeling down to him, and saying unto him, If 41 thou wilt, thou canst make me clean. And He, moved with compassion, put forth *his* hand, and touched him, 42 and saith unto him, I will ; **be thou made clean**,<sup>7</sup> and immediately the leprosy departed from him, and he 43 was cleansed. And he straitly charged him, and forth- 44 with sent him away ; And saith unto him, See thou say nothing to any man : but go thy way, show thyself to the priest, and offer for thy cleansing those things which 45 Moses commanded, for a testimony unto them. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places : and they **continued to come**<sup>8</sup> to him from every quarter.

II. 1 And again he entered into Capernaum after *some* days ; 2 and it was noised that he was in the house. And many were gathered together, insomuch that there was no longer room to receive *them*, no, not so much as about the door : 3 and he was **speaking**<sup>9</sup> the word unto them. And they

<sup>1</sup> ἀναστὰς . . . ἐξῆλθεν.

<sup>2</sup> προσηγένετο—the force of the Impf. must not be thrown away.

<sup>3</sup> ζητοῦσίν σε.

<sup>4</sup> λέγει.

<sup>5</sup> Αγωμεν.

<sup>6</sup> ἔρχεται.

<sup>7</sup> καθαρίσθητι.

<sup>8</sup> ἤρχοντο.

<sup>9</sup> ἐλάλει. He was so occupied when what follows took place.

come, bringing one sick of the palsy, which was borne of  
 4 four. And when they could not come nigh unto him for  
 the press, they uncovered the roof where he was: and  
 when they had broken *it* up, they let down the bed  
 5 wherein the sick of the palsy was lying.<sup>1</sup> When Jesus  
 saw their faith, he said unto the sick of the palsy, Son, thy  
 6 sins are forgiven<sup>2</sup> thee. But there were certain of the  
 7 scribes sitting there, and reasoning in their hearts, Why  
 doth this *man* thus speak? *he is blaspheming.*<sup>3</sup> Who can  
 8 forgive sins but God only? And immediately, *since* Jesus  
 thoroughly knew<sup>4</sup> in his spirit that they so reasoned  
 within themselves, he said unto them, Why reason ye these  
 9 things in your hearts? Whether is it easier to say to the  
 sick of the palsy, *Thy* sins be forgiven thee; or to say,  
 10 Arise, and take up thy bed, and walk? But that ye may  
 know that the Son of man hath power on earth to forgive  
 11 sins, (he saith to the sick of the palsy,) I say unto thee,  
 Arise, and take up thy bed, and go thy way into thine  
 12 house. And he arose, and immediately took up the bed,  
 and went forth before them all; insomuch that they were  
 all amazed, and continued glorifying<sup>5</sup> God, saying, We  
 never saw it on this fashion.

13 And he went forth again by the sea-side; and all the  
 multitude began to come<sup>6</sup> unto him, and he gave himself  
 14 to teaching<sup>7</sup> them. And as he passed by, he saw Levi  
 the son of Alpheus sitting at the receipt of custom, and  
 said unto him, Follow me. And he arose and followed  
 15 him. And it comes to pass that Jesus is sitting<sup>8</sup> at meat  
 in his house, and many publicans and sinners were  
 sitting<sup>9</sup> also together with Jesus and his disciples: for

<sup>1</sup> κατέκειτο.

<sup>2</sup> ἀφίενται.

<sup>3</sup> βλασφημεῖ.

<sup>4</sup> ἐπιγνούσις, the *intensive* force of ἐπί must not be lost sight of.

<sup>5</sup> δοξάζειν—the sudden change of tense from the Aorist preceding is significant.

<sup>6</sup> ἤρχετο.

<sup>7</sup> ἐδίδασκεν.

<sup>8</sup> γίνεται κατακεῖσθαι.

<sup>9</sup> συνανέκειντο.

16 there were many, and they **were following**<sup>1</sup> him. And when the scribes of the Pharisees saw **that he was eating**<sup>2</sup> with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with  
 17 publicans and sinners? When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners.

18 And the disciples of John and of the Pharisees **were fasting**:<sup>3</sup> and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy dis-  
 19 ciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with  
 20 them, they cannot fast. But days will come, when the bridegroom shall be taken away from them, and then shall  
 21 they fast in that day. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made  
 22 worse. And no man putteth new wine into old bottles; else the wine doth burst the bottles, and the wine  
**perisheth**,<sup>4</sup> and the bottles: but they put new wine into new bottles.

23 And it came to pass, that he **was going through**<sup>5</sup> the corn fields on the sabbath day; and his disciples began, as  
 24 they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day  
 25 that which is not lawful? And he said unto them, **Did ye never read**<sup>6</sup> what David did, when he had need, and  
 26 was an hungered, he, and they that were with him. How

<sup>1</sup> ἡκολούθουν.

<sup>2</sup> ὅτι ἐσθίει.

<sup>3</sup> ἡσαν νηστεύοντες. Most likely, on the very day of the feast, John's disciples and the Pharisees were holding one of their weekly fasts, and were shocked at others neglecting it.

<sup>4</sup> ἀπόλλυται.

<sup>5</sup> διαπορεύεσθαι.

<sup>6</sup> Οὐδέποτε ἀνέγνωτε. See Matt. xii. 5; xix. 4. Notes.

he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them  
 27 which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath ;  
 28 Therefore the Son of man is Lord also of the sabbath.

III. 1 And he entered again into the synagogue ; and 2 there was a man there which had a withered hand. And they **kept watching**<sup>1</sup> him, whether he would heal him on 3 the sabbath day ; that they might accuse him. And he saith unto the man which had the withered hand, Arise 4 into the midst. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil ? to save life, 5 or to kill ? But they **remained silent**.<sup>2</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out : and 6 his hand was restored. And the Pharisees went forth, and straightway took counsel with the Herodians against him how they might destroy him.

7 And Jesus withdrew himself with his disciples to the sea ; and a great multitude from Galilee followed him, and 8 from Judea, And from Jerusalem, and from Idumea, and *from* beyond Jordan ; and they about Tyre and Sidon, a great multitude, hearing what great things he did, came 9 unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest 10 they should throng him : For he *had healed*<sup>3</sup> many ; insomuch that they pressed upon him for to touch him, as 11 many as had plagues. And unclean spirits, **whenever** they saw<sup>4</sup> him, **were wont to fall before him, and to cry**,<sup>5</sup>

<sup>1</sup> παρετήρουν.

<sup>2</sup> ἔστιάπων (Impft.).

<sup>3</sup> ἔθεράπεντεν—Aor. with force of plpft.

<sup>4</sup> ὅταν αὐτὸν ἔθεωρουν=when at any time (quando cunque) they saw him. The best Classical way of putting it would probably be ὅτε or ὅπόταν with the *Optative*.

<sup>5</sup> προσέπτυπτον . . . καὶ ἔκραζον.

12 saying, Thou art the Son of God. And he **laid many repeated** charges on them<sup>1</sup> that they should not make him known.

13 And he goeth up into the mountain, and calleth *unto* 14 *him* whom he would: and they **went**<sup>2</sup> unto him. And he ordained twelve, that they might be with him, and that he 15 might send them forth to preach, And to have power to 16, 17 cast out devils. And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, Sons of 18 thunder;) And Andrew, and Philip, and Bartholomew, and 19 Matthew, and Thomas, and James the *son* of Alpheus, and Thadeus, and Simon the Cananæan. And Judas Iscariot, which also betrayed him. And he **cometh**<sup>3</sup> into an house.

20 And the multitude cometh together again, so that they 21 could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside<sup>4</sup> himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth 23 he out the devils. And he called them *unto him*, and said unto them in parables, How is Satan able **to go on** 24 **casting out**<sup>5</sup> Satan? And if a kingdom be divided against 25 itself, that kingdom cannot stand. And if a house be 26 divided against itself, that house cannot stand. And if Satan is [once] risen against himself, and is [once] divided<sup>6</sup> 27 he cannot stand, but hath an end. But no man can enter into the strong man's house, and spoil his goods except he **should first bind**<sup>7</sup> the strong man; and then he will

<sup>1</sup> πολλὰ ἐπετίμα αὐτοῖς.

<sup>2</sup> ἀπῆλθον.

<sup>3</sup> ἔρχεται. So throughout.

<sup>4</sup> ὅτι ἔξεστη—Aor. denoting a *present* state resulting from a past act.

<sup>5</sup> Πῶς δυναται . . . ἐκβάλλεν. There seems no good reason why the force of the present infinitive should be thrown away. It would have been easy to use Aor. infin., but that would have denoted a *single* act.

<sup>6</sup> εἰ . . . ἀνέστη . . . καὶ ἐμερίσθη.

<sup>7</sup> ἐὰν μὴ πρῶτον δῆσῃ.

28 spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith 29 soever they shall blaspheme ; But he that shall blaspheme against the Holy Ghost hath never forgiveness, but *is* 30 guilty of an eternal sin. Because they said, He hath an unclean spirit.

31 There **come** then his brethren and his mother, and, 32 standing without, sent unto him, calling him. And a multitude **was sitting**<sup>1</sup> about him ; and they *say* unto him, Behold thy mother and thy brethren without **are** 33 **seeking**<sup>2</sup> for thee. And he answered them, and saith, Who 34 is my mother, or my brethren ? And he looked round about on them which **were sitting** about him, and saith, Behold 35 my mother and my brethren ! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

IV. 1 And he began again to teach by the sea-side : and there is gathered unto him a very great multitude, so that he entered into ship, and sat in the sea ; and the whole 2 multitude was by the sea on the land. And he **went on teaching**<sup>3</sup> them many things by parables, and said unto 3 them in his doctrine, Hearken ; Behold, there went out 4 the sower to sow : And it came to pass, as he sowed, some fell by the wayside, and the fowls came and de- 5 voured it up. And some fell on the stony ground, where it had not much earth ; and immediately it sprang up, 6 because it had no depth of earth : And when the sun **arose**,<sup>4</sup> it was scorched ; and because it had no root, it 7 withered away. And some fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on the good ground, and yielded fruit **springing up and increasing** ;<sup>5</sup> and brought forth, some 9 thirty, and some sixty, and some an hundred. And he

<sup>1</sup> ἐκάθητο.

<sup>2</sup> ζητοῦσίν.

<sup>3</sup> ἐδίδασκεν. This parabolic teaching formed quite *a course*.

<sup>4</sup> ἀνέτειλεν.

<sup>5</sup> ἀναβαίνοντα καὶ αὔξανόμενα.

said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with  
 11 the twelve asked of him the parables. And he said unto  
 them, Unto you is given the mystery of the kingdom of  
 God: but unto them that are without, all *these* things are  
 12 done in parables: That seeing they may see, and not  
 perceive; and hearing they may hear, and not understand;  
 lest at any time they should be converted, and it should  
 13 be forgiven them. And he saith unto them, Know ye not  
 this parable? and how then will ye know all the parables?  
 14, 15 The sower soweth the word. And these are they by  
 the wayside, where the word is sown; but when they  
 have heard, Satan cometh immediately, and taketh away  
 16 the word that **hath been sown**.<sup>1</sup> And these are they  
 likewise which are sown on the stony ground; who, when  
 they have heard the word, immediately receive it with  
 17 gladness; And have no root in themselves, but endure  
 but for a time: afterward, when affliction or persecution  
 ariseth for the word's sake, immediately they are offended.  
 18 And others there are which are sown among the thorns;  
 19 such as **have heard**<sup>2</sup> the word, And the cares of the world,  
 and the deceitfulness of riches, and the lusts of other things  
 entering in, choke the word, and it becometh unfruitful.  
 20 And those are they which **were sown**<sup>3</sup> on good ground;  
 such as hear the word, and receive *it*, and bring forth fruit,  
 some thirty-fold, some sixty, and some an hundred.  
 21 And he said unto them, **Does the candle come [surely  
 not]**<sup>4</sup> to be put under the bushel, or under the bed? and  
 22 not to be set on the candlestick? For there is nothing  
 hid, which shall not be manifested; neither was any  
 23 thing kept secret, but that it should come abroad. If

<sup>1</sup> ἔσπαρμένον.

<sup>2</sup> ἀκούσαντες (lit. heard).

<sup>3</sup> σταρέντες—denoting ‘complete or effectual action’ (Maclear), and to be distinguished from σπειρόμενοι in vv. 16, 18.

<sup>4</sup> Μήτι ξρχεται. The force of Μήτι ought to be brought out as above.

24 any man **hath**<sup>1</sup> ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you shall 25 more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; And **should go on sleeping, and rising**<sup>2</sup> night and day, and the seed **should be** [always] **springing and growing up**,<sup>2</sup> he knoweth not how. The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit **has** [once] **offered itself**,<sup>3</sup> immediately he putteth in the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? 31 or with what comparison shall we compare it? *It is* like a grain of mustard seed, which, when it is sown in the 32 earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air **can**<sup>4</sup> lodge under the shadow of it.

33 And with many such parables spake he the word unto 34 them, as they were able to hear *it*. But without a parable he **was not in the habit of speaking**<sup>5</sup> unto them: but privately to his own disciples **his practice was to expound**<sup>5</sup> all things.

<sup>1</sup> ἔχει.

<sup>2</sup> καθείδη καὶ ἔγειρηται . . . βλαστᾷ καὶ μηκύνηται (*all* *Presents*). A better example there could scarcely be of the fine expressiveness of the Greek language than that which is here presented to us. Observe the marked contrast. On the one hand, we have the *momentary act of dropping* the seed (*βάλῃ*, *Aor.*); on the other, its *progressive germination and growth*, while the sower meantime goes on waking and sleeping.

<sup>3</sup> παραδοῖ—not an Optative, but *Aor.* conjunctive (contracted from verb in ὁ *ω*). Cf. *μισθῇ*, *μισθοῖ*, and compare xiv. 10 and 11; John xiii. 2.

<sup>4</sup> δύνασθαι.

<sup>5</sup> ὄλαλει . . . ἐπέλνεν—imperfects—indicating, in both cases, our Lord's *habitual practice*.

35 And on that day, when the even was come, he saith  
 36 unto them, Let us pass over unto the other side. And when they had sent away the multitude, they **take**<sup>1</sup> him even as he was in the ship. And there were also with  
 37 him other ships. And there arose a great storm of wind, and the waves **kept beating**<sup>2</sup> into the ship, so that it **was**  
 38 **already beginning to be filled.**<sup>2</sup> And he was in the hinder part of the ship, asleep on the pillow: and they  
 39 awake him, and say unto him, Master, carest thou not  
 40 that we **are perishing.**<sup>3</sup> And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the  
 41 And they feared exceedingly, and said one to another, What man is this, that even the wind and the sea obey him?

V. 1 And they came over unto the other side of the  
 2 sea, into the country of the Gerasenes. And when he  
 3 was come out of the ship, immediately there met him  
 4 out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could  
 5 bind him, not even with a chain: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken  
 6 in pieces: neither could any *man* tame him. And always, night and day, in the mountains, and in the tombs, he  
 7 was crying and cutting himself with stones. And when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and **saith**, What have I to do with thee, Jesus, *thou* Son of the most high God? I  
 8 adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, *thou* unclean  
 9 spirit.) And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are

<sup>1</sup> παραλαμβάνοντι.

<sup>2</sup> ἀπολλύμεθαι.

<sup>2</sup> ἐπέβαλλεν . . . γεμίζεσθαι.

10 many. And he besought him much that he would not  
 11 send them away out of the country. Now there was  
 there, nigh unto the mountain, a great herd of swine  
 12 feeding. And they besought him, saying, Send us into  
 13 the swine, that we may enter into them. And He gave  
 them leave. And the unclean spirits went out, and  
 entered into the swine: and the herd ran violently down  
 a steep place into the sea, (they were about two thousand,)  
 14 and were choked in the sea. And they that fed the  
 swine fled, and told *it* in the city, and in the country.  
 And they went out to see what it was that **had come**  
 15 **to pass.**<sup>1</sup> And they come to Jesus, and see him that  
 was possessed with the devil, and had the legion, sitting,  
 and clothed, and in his right mind: and they were afraid.  
 16 And they that saw *it* told them how it befell to him  
 that was possessed with the devil, and *also* concerning  
 17 the swine. And they began to pray him to depart out  
 18 of their coasts. And **as he was coming**<sup>2</sup> into the ship,  
 he that had been possessed with the devil prayed him  
 19 that he might be with him. And He suffered him not,  
 but saith unto him, Go home to thy friends, and tell  
 them how great things the Lord had done for thee,  
 20 and how **he had compassion**<sup>3</sup> on thee. And he departed,  
 and began to publish in Decapolis how great things  
 Jesus had done for him; and all *men* did marvel.  
 21 And when Jesus **had passed over**<sup>4</sup> again by ship unto  
 the other side, much people gathered unto him: and he  
 22 was nigh unto the sea. And, there cometh one of the  
 rulers of the synagogue, Jairus by name; and when he  
 23 saw him, he **falleth**<sup>5</sup> at his feet. And **beseecheth**<sup>6</sup> him  
 greatly, saying, My little daughter lieth at the point of  
 death: *I pray thee*, come and lay thy hands on her, that  
 24 she may be healed, and *live.*<sup>7</sup> And *Jesus* went with him;

<sup>1</sup> το γεγονός.

<sup>2</sup> ἐμβαίνοντος.

<sup>3</sup> ἡλέησεν.

<sup>4</sup> διαπεράσαντος.

<sup>5</sup> πίπτει.

<sup>6</sup> παρακαλεῖ.

<sup>7</sup> ζήσῃ.

and a great multitude **was following** him, and they were **thronging**<sup>1</sup> him.

25 And a certain woman, which had an issue of blood  
 26 twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing  
 27 bettered, but rather grew worse, **Immediately she heard**<sup>2</sup> the things concerning Jesus, came in the press behind, and  
 28 touched his garment. For she **kept saying**<sup>3</sup> If I once  
 29 touch<sup>4</sup> but his clothes, I **shall be made whole**.<sup>5</sup> And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.  
 30 And Jesus, immediately knowing in himself that the virtue proceeding from him had gone out, turned him about in  
 31 the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he **kept looking round about himself**<sup>6</sup> to see her that had  
 33 done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before  
 34 him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he **was yet speaking**,<sup>7</sup> there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? But Jesus, **the moment He overheard**<sup>8</sup> the word that **was being spoken**, saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of

<sup>1</sup> ἡκολούθει . . . συνέθλιβον.

<sup>2</sup> ἀκούσασα.

<sup>3</sup> ἔλεγεν. The impf. is to be kept in view—she kept saying over and over again to herself.

<sup>4</sup> ἔαν ἀψωμαι.

<sup>5</sup> σωθήσομαι.

<sup>6</sup> περιεβλέπετο (middle voice).

<sup>7</sup> λαλοῦντος.

<sup>8</sup> παρακούσας—the very instant the message came the Lord hastened to give the ruler a word of encouragement. R.V.=‘not heeding.’

38 James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that 39 were weeping and wailing<sup>1</sup> greatly. And when he was come in, he saith unto them, Why make ye this ado, and 40 weep, the damsel is not dead, but sleepeth. And they were laughing him to scorn.<sup>2</sup> But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in 41 where the damsel was. And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked ; for she was *of the age of* twelve years. And they were astonished with a great 42 43 astonishment. And he charged them straitly that no man should know it ; and commanded that something should be given her to eat.

VI. 1 And he went out from thence, and cometh into his 2 own country, and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue : and the many hearing him were astonished, saying, From whence hath this *man* these things ? and what wisdom *is* this which is given unto him, and what mean such mighty 3 works as are being wrought<sup>3</sup> by his hands ? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon ? and are not his sisters 4 here with us ? and they were offended at him. And Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own 5 house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. And he continued to go round about the villages, teaching. 7 And he called unto him the twelve, and began to send them forth by two and two ; and gave them power over

<sup>1</sup> κλαίοντας καὶ ἀλαλάζοντας..

<sup>3</sup> γινόμεναι.

<sup>2</sup> κατεγέλων (Impft.).

8 unclean spirits ; And commanded them that they should take nothing for *their* journey, save a staff only ; no scrip, 9 no bread, no money in *their* purse : But be shod with sandals ; 10 and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till 11 ye depart from that place. And whatsoever place shall not receive you, nor they hear you, when ye depart thence, **shake off at once**<sup>1</sup> the dust under your feet for a testimony against them. And they went out and preached that 12 men should repent. And they were **in the way of casting out**<sup>2</sup> many devils, and **anointing**<sup>2</sup> with oil many that were sick, and **healing**<sup>2</sup> them.

14 And king Herod heard *of him* ; (for his name was spread abroad ;) and he said, That John the Baptist is risen<sup>3</sup> from the dead, and therefore do these powers work 15 in him. Others said, That it is Elias. And others said, 16 That it is a prophet, as one of the prophets. But when Herod heard *thereof*, he said, **This is the man that rose.**<sup>4</sup> 17 It is John, whom I beheaded. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife ; for 18 he had married her. For John **persisted in saying**<sup>5</sup> unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and **de-** 20 **sired to kill**<sup>6</sup> him ; and she could not : For Herod feared John, knowing that he was a just man and an holy, and kept him safe, and when he heard him, he **began to be** 21 **much perplexed, and always heard**<sup>7</sup> him gladly. And

<sup>1</sup> ἐκτινάξετε. There was to be no hesitation—the thing was to be done without more ado. S. Paul at Antioch in Pisidia (Acts xiii. 51), and at Corinth (Acts xviii. 6) carried out the command to the letter.

<sup>2</sup> ἔξεβαλλον . . . ἥλειφον . . . ἐθεράπευον.

<sup>3</sup> ἐγήγερται.

<sup>4</sup> οὗτος ἤγέρθη. See Matt. xiv. 2, and note.

<sup>5</sup> ἔλεγεν. See note on Matt. xiv. 4. The Baptist was not afraid to say so again and again.

<sup>6</sup> ἥθελεν αὐτὸν νάποκτεῖναι—the impf., denoting a *settled* wish.

<sup>7</sup> ἤπόρει . . . ἤκουεν.

when a convenient day was come, that Herod, on his birthday, made a supper to his lords, high captains, and  
 22 the chief men of Galilee ; And when the daughter of Herodias herself came in, and danced, and pleased Herod and them that **were sitting**<sup>1</sup> with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will  
 23 give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my  
 24 kingdom. And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the  
 25 Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and  
 26 by in a charger the head of John the Baptist. And the king was exceeding sorry ; *yet* for his oath's sake, and for  
 27 their sakes which **were sitting** with him, he would not  
 28 reject her. And immediately the king sent one of his guards, and commanded **to bring**<sup>2</sup> his head : and he went  
 29 and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel : and the damsel  
 30 gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.  
 31 And the apostles **gather**<sup>3</sup> themselves together unto Jesus, and told him all things, both what they had done, and  
 32 what they had taught. And he **saith** unto them, Come ye yourselves apart into a desert place and rest a while : for there were many coming and going, and they had  
 33 no leisure so much as to eat. And they departed into a  
 34 desert place by the ship privately. And the people saw them departing, and many knew him, and ran afoot  
 35 thither out of all cities, and outwent them. And He came out and saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And when the day was now far spent, his disciples came

<sup>1</sup> συνανακειμένοις.

<sup>2</sup> ἐνέγκατ.

<sup>3</sup> συνάγονται—a case of graphic present.

unto him, and said, This is a desert place, and now the  
 36 time *is* far passed: Send them away, that they may go  
 into the country round about, and into the villages, and  
 37 buy themselves what they may eat. He answered and  
 said unto them, Give ye them to eat. And they say unto  
 him, Shall we go and buy two hundred pennyworth of  
 38 bread, and give them to eat? He saith unto them, How  
 many loaves have ye? go and see. And when they knew,  
 39 they say, Five, and two fishes. And he commanded that  
 all should be made to sit down<sup>1</sup> by companies upon the  
 40 green grass. And they sat down in ranks, by hundreds,  
 41 and by fisties. And **He took** the five loaves and the  
 two fishes, and looked up to heaven, and blessed, and  
 brake the loaves, and **went on giving**<sup>2</sup> *them* to his dis-  
 ciples to set before them; and the two fishes divided he  
 42 among them all. And they did all eat, and were filled.  
 43 And they took up twelve baskets full of the fragments,  
 44 and of the fishes. And they that did eat of the loaves  
 were five thousand men.

45 And straightway he constrained his disciples to get into  
 the ship, and to go to the other side before unto Beth-  
 46 saida, while he **sends away**<sup>3</sup> the people. And when he  
 47 had, he departed into the mountain to pray. And when  
 even was come, the ship was in the midst of the sea, and  
 48 he alone on the land. And when He saw them toiling in  
 rowing; for the wind was contrary unto them, about the  
 fourth watch of the night he cometh unto them, walking  
 49 upon the sea, and **He was wishing to pass them.**<sup>4</sup> But

<sup>1</sup> ἀνακλιθῆναι.

<sup>2</sup> ἔδιδουν—clearly a *continuous* act (whereas the preceding *κατέκλασεν* denotes something *instantaneous*). “The multiplication of the loaves and fishes had a beginning, and went on in the hands of Christ between the acts of breaking and distributing the bread” (Maclear—Cambridge Greek Test. 102). A.V. and R.V. = ‘gave’ (simply).

<sup>3</sup> ἀπολύειν.

<sup>4</sup> ήθελε παρελθεῖν. Not quite exact enough is ‘he would have passed

when they saw him walking upon the sea, they supposed  
 50 it was a spirit, and cried out: For they all saw him,  
 and were troubled. And immediately he talked with  
 them, and saith unto them, Be of good cheer: it is I;  
 51 be not afraid. And he went up unto them into the  
 ship; and the wind ceased: and they were sore amazed  
 52 in themselves. For they considered not *the miracle* of  
 53 the loaves: but their heart was hardened. And when  
 they had passed over, they came into the land of  
 54 Gennesaret, and drew to the shore. And when they  
 were come out of the ship, straightway they knew him,  
 55 And ran through that whole region [from time to time],  
 and began to carry about in beds those that were sick,  
 56 where they heard<sup>1</sup> he was. And wheresoever he entered,  
 into villages, or cities, or country, they laid the sick in  
 the streets, and persevered in beseeching<sup>2</sup> him that they  
 might touch if it were but the border of his garment:  
 and as many as touched him were [invariably] made  
 whole.<sup>3</sup>

VII. 1 And there are gathered together<sup>4</sup> unto him the  
 Pharisees, and certain of the scribes, which had come<sup>5</sup>  
 2 from Jerusalem. And had seen<sup>6</sup> some of his disciples eat  
 bread with defiled, that is to say, with unwashen hands.  
 3 For the Pharisees, and all the Jews, except they wash  
 their hands oft, eat not, holding the tradition of the  
 4 elders. And when they come from the market, except  
 they wash, they are not in the habit of eating.<sup>7</sup> And  
 many other things there be which they have received  
 to hold, as the washing of cups, and pots, and brasen  
 5 vessels. Then the Pharisees and scribes ask<sup>8</sup> him,

by them' (A.V. and R.V.). Appearances were such as to show that,  
 nearing the vessel, He wished to lead the way before them, to the  
 western shore.

<sup>1</sup> ἤκουον.

<sup>3</sup> ἐσώζοντο.

<sup>5</sup> ἔλθοντες (Aor.), but our idiom requires 'had.'

<sup>7</sup> ἐσθίουσιν.

<sup>2</sup> παρεκάλουν.

<sup>4</sup> συνάγονται.

<sup>6</sup> ἰδόντες.

<sup>8</sup> ἐπερωτώσιν.

Why walk not thy disciples according to the tradition  
 6 of the elders, but eat bread with defiled hands? And  
 He said unto them, Well **did** Esaias **prophecy**<sup>1</sup> of you  
 hypocrites, as it is written, This people honoureth me  
 7 with *their* lips, but their heart is far from me. Howbeit  
 in vain do they worship me, teaching *for* doctrines the  
 8 commandments of men. Ye lay aside the command-  
 9 ment of God, and hold the tradition of men. And he  
 said unto them, Full well ye reject the commandment  
 of God, that ye **may** [for certain] **keep**<sup>2</sup> your own  
 10 tradition. For Moses said, Honour thy father and thy  
 mother; and, Whoso curseth father or mother, let him  
 11 die the death: But ye say, If a man shall say to his  
 father or mother, that wherewith thou mightest have  
 been profited by me is Corban, that is to say an offering;  
 12 Ye suffer him no more to do ought for his father or  
 13 his mother: Making the word of God of none effect  
 through your tradition, which ye have delivered: and  
 many such like things do ye.

14 **And He called to Himself**<sup>3</sup> again all the people,  
 and said unto them, Hearken unto me every one *of you*,  
 15 and understand: There is nothing from without a man,  
 that entering into him can defile him: but the things  
 which come out of him, those are they that defile the man.  
 16 And when he was entered into the house from the  
 people, his disciples asked him concerning the parable.  
 17 And he saith unto them, Are ye so without understand-  
 ing also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile  
 18 him; Because it entereth not into his heart, but into  
 the belly, and goeth out into the draught?—purging all  
 19 meats.<sup>4</sup> And he said, That which cometh out of the

<sup>1</sup> ἐπροφήτευσεν.

<sup>2</sup> τηρήσητε (Aor. conjunctive).

<sup>3</sup> προσκαλεσάμενος (Aor. middle).

<sup>4</sup> In the text we have adopted, the sentence ends with the word rendered 'draught.' The masc. particip. *καθαρίζων* will then have as its antecedent the subject of the entire period—Christ—the speaker..

20 man, that defileth the man. For from within out of the heart of men, proceed evil thoughts, fornications, 21 thefts, murders, covetings, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

23 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. 24 But a *certain* woman, whose young daughter had an unclean spirit, **the moment she heard**<sup>1</sup> of him, came and fell 25 at his feet: The woman was a Greek, a Syrophenician by nation; and she **continued to beseech**<sup>2</sup> him that he would 26 cast forth the devil out of her daughter. And He said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the 27 dogs. And she answered and saith unto him, Yes, Lord; even the dogs under the table eat of the children's 28 crumbs. And he said unto her, For this saying go thy 29 way; the devil is gone out of thy daughter. And she came to her house, and found her daughter [**newly** laid<sup>3</sup> upon the bed, and the devil [**just**] **gone out**.<sup>3</sup>

30 And again He departed from the coasts of Tyre, and came through Sidon unto the sea of Galilee, through 31 the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand 32 upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched 33 his tongue; And, looking up to heaven, he sighed, and 34 saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his 35 tongue was loosed; and he **began to speak**<sup>4</sup> plain. And he charged them that they should tell no man: but the

<sup>1</sup> εὐθὺς ἀκούσασα.

<sup>2</sup> ἡρώτα.

<sup>3</sup> βεβλημένον . . . ἔξεληλυθός (both pst. participles). See p. 32.

<sup>4</sup> ἐλάλει.

more he **went on charging**<sup>1</sup> them, so much the more a  
 36 great deal they **persisted in publishing**<sup>1</sup> *it*; And were  
 beyond measure astonished, saying, He hath done all  
 things well: he maketh both the deaf to hear, and the  
 dumb to speak.

VIII. 1 In those days when there was again a great multitude, and they had nothing to eat, Jesus **called unto Him**  
 2 **self**<sup>2</sup> his disciples, and saith unto them, I have compassion  
 on the multitude, because they have now been with me  
 3 three days, and have nothing to eat: And if I send them  
 away fasting to their own houses, they will faint by the  
 4 way: and divers of them **are**<sup>3</sup> from afar. And his  
 5 disciples answered him, From whence **shall one be able**<sup>4</sup>  
 to satisfy these *men* with bread here in wilderness? And  
 6 he asked them, How many loaves have ye? And they  
 7 said, Seven. And he **commandeth**<sup>5</sup> the people to sit  
 down on the ground: and he took the seven loaves, and  
 gave thanks, and brake, and **went on giving**<sup>6</sup> to his  
 8 disciples to set before *them*; and they did set *them* before  
 9 the people. And they had a few small fishes: and  
 he blessed, and commanded to set them also before  
 10 *them*. And they did eat, and were filled: and they took  
 11 up of the broken *meat* that was left seven baskets. And  
 they were about four thousand: and he sent them  
 away.

10 And straightway he entered into a ship with his  
 11 disciples, and came into the parts of Dalmanutha. And  
 the Pharisees came forth, and began to question with  
 him, seeking of him a sign from heaven, tempting him.  
 12 And he sighed deeply in his spirit, and saith, Why doth  
 this generation seek after a sign? Verily I say unto you,  
 13 There shall no sign be given unto this generation. And

<sup>1</sup> διεστέλλετο . . . ἐκήρυσσον.

<sup>2</sup> προσκαλεσαμένος—participle resolved.

<sup>4</sup> δυνήσεται.

<sup>5</sup> παραγγέλλει.

<sup>3</sup> εἰσήν.

<sup>6</sup> ἐδίδου. See vi. 41.

he left them, and **entered**<sup>1</sup> into the ship again, and departed to the other side.

14 And they **forgot**<sup>2</sup> to take bread, neither had they in 15 the ship with them more than one loaf. And he **began** to **charge**<sup>3</sup> them, saying, Take heed, beware of the leaven 16 of the Pharisees, and *of* the leaven of Herod. And they reasoned among themselves, **because they had no bread.**<sup>4</sup> 17 And when He knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither 18 understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not 19 remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? 20 They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took 21 ye up? and they **say**, Seven. And he said unto them, Do ye not yet understand?

22 And they **come**<sup>5</sup> to Bethsaida; and they bring a blind 23 man unto him, and **beseech**<sup>6</sup> him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his 24 hands upon him, asked him if he saw ought. And he looked up, and said, I see men, for I behold them as trees 25 walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and **began** 26 **to see**<sup>7</sup> every man clearly. And he sent him away to his house, saying, Do not even go into the town.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, 28 saying unto them, Who do men say that I am? And they **told** **Him**, **saying**,<sup>8</sup> John the Baptist: but some *say*

<sup>1</sup> ἐμβάσ—participle resolved.

<sup>2</sup> ἐπελάθοντο.

<sup>3</sup> διεστέλλετο.

<sup>4</sup> δτι ἄρτους οὐκ ἔχουσιν.

<sup>5</sup> ἔρχονται.

<sup>6</sup> παρακαλοῦσιν.

<sup>7</sup> ἐνέβλεπεν.

<sup>8</sup> εἶπαν αὐτῷ λέγοντες.

29 Elias ; and others, One of the prophets. And he saith unto them, But who say ye that I am ? And Peter 30 answereth and saith unto him, Thou art the Christ. And he **strictly charged**<sup>1</sup> them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after 32 three days rise again. And he spake that saying openly.

33 And Peter took him, and began to rebuke him. But **He turned about and looked**<sup>2</sup> on his disciples, and rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.

34 And **He called unto Himself**<sup>3</sup> the people, with his disciples also, and said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and 35 follow me. For whosoever **would save**<sup>4</sup> his life shall lose it ; but whosoever shall lose his life for my sake, 36 and the gospel's, the same shall save it. For what **doth it profit**<sup>5</sup> a man, if he shall gain the whole world, 37 and lose his own soul ? For what **should a man give**<sup>6</sup> in 38 exchange for his soul ? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

IX. 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which **shall in no wise taste**<sup>7</sup> of death, till they **see**<sup>8</sup> the kingdom of God come with power.

<sup>1</sup> ἐπετίμησεν.

<sup>2</sup> ἐπιστραφεὶς καὶ ἰδών—Aor. participles resolved.

<sup>3</sup> προσκαλεσάμενος. (Middle.) <sup>4</sup> θέλῃ σῶσαι. <sup>5</sup> ὀφελεῖ.

<sup>6</sup> τί γὰρ δοῖ—probably conjunctive. See iv. 29. Another reading is δύσει.

<sup>7</sup> οὐ μὴ γεύσωνται.

<sup>8</sup> ξως ἀν ἰδωσιν.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves : and he was transfigured  
 3 before them. And his raiment became shining, exceeding  
 4 white ; so as no fuller on earth can white them. And there appeared unto them Elias with Moses : and they  
 5 were talking with Jesus. And Peter answered and said  
 to Jesus, Master, it is good for us to be here : and let  
 us make three tabernacles ; one for thee, and one for  
 6 Moses, and one for Elias. For he wist not what to  
 7 answer ; for they **became**<sup>1</sup> sore afraid. And there was a  
 8 cloud that overshadowed them : and a voice came out of  
 the cloud, saying, This is my beloved Son : hear him.  
 And suddenly **they looked round about**,<sup>2</sup> and they saw no  
 9 man any more, save Jesus only with themselves. And as  
 they **were coming down**,<sup>3</sup> from the mountain, he charged  
 them that they should tell no man what things they had  
 seen, **save when the Son of man should have risen**<sup>4</sup> from  
 10 the dead. And they kept that saying with themselves,  
 questioning one with another what the rising from the  
 dead should mean.

11 And they asked him, saying, Why say the scribes that  
 12 Elias must first come ? And he said unto them, Elias  
 verily cometh first, and restoreth all things ; and how is  
 it written of the Son of man, that he **should suffer**<sup>5</sup> many  
 13 things, and be set at nought ? But I say unto you, That  
 Elias is come, and they **did**<sup>6</sup> unto him whatsoever they  
 listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great  
 multitude about them, and the scribes questioning with  
 15 them. And straightway all the people, when they beheld

<sup>1</sup> ἐγένοντο.

<sup>2</sup> περιβλεψάμενοι—Aor. participle (resolved).

<sup>3</sup> καταβαίνοντων.

<sup>4</sup> εἰ μὴ ὅταν . . . ἀναστῆ.

<sup>5</sup> πάθη.

<sup>6</sup> ἐποίησαν—not ‘have done.’ The treatment of John the Baptist was already matter of fact.

him, were greatly amazed, and running to *him* saluted  
 16 him. And he asked them, What question ye with them?  
 17 And one of the multitude answered, Master, I brought<sup>1</sup>  
 18 unto thee my son, which hath a dumb spirit: And where-  
 soever he taketh him, he teareth him; and he foameth,  
 and gnasheth with his teeth, and pineth away: and I  
 spake to thy disciples that they should cast him out; and  
 19 they could not. He answereth them, and saith, O faithless  
 generation, how long shall I be with you? how long shall  
 20 I suffer you? Bring him unto me. And they brought  
 him unto him: and when he saw him, straightway the  
 spirit **tare him grievously**;<sup>2</sup> and he fell on the ground,  
 21 and wallowed foaming. And he asked his father, How  
 long is it ago since this **hath come**<sup>3</sup> unto him? And he  
 22 said, Of a child. And oftentimes it hath cast him into the  
 waters, to destroy him: but if thou canst do anything,  
 23 have compassion on us, and help us. Jesus said unto  
 him, **If thou canst!**<sup>4</sup> all things *are* possible to him that  
 24 believeth. And straightway the father of the child cried  
 25 out, and said I believe; help thou mine unbelief. When  
 Jesus saw that a multitude **was running together**,<sup>5</sup> he  
 rebuked the foul spirit, saying unto him, *Thou* dumb and  
 deaf spirit, I charge thee, come out of him, and enter no  
 26 more into him. And *the spirit* cried, and rent him sore,  
 and came out of him: and he **became**<sup>6</sup> as one dead; in-  
 27 somuch that most said, He is dead. But Jesus took  
 28 him by the hand, and lifted him up; and he arose. And  
 when he was come into the house, his disciples asked him

<sup>1</sup> ήγεγκα—not ‘have brought.’ The man was giving a narrative of how he had fared at the hands of the disciples.

<sup>2</sup> συνεσπάραξεν—the *intensifying* force of the preposition must not be overlooked.

<sup>3</sup> γέγονεν.

<sup>4</sup> Τό Εἰ δύνῃ—lit., ‘As to If thou canst!’ The article (as when employed with the name of a person previously mentioned) refers us back to the preceding context.

<sup>5</sup> ἐπισυντρέχει.

<sup>6</sup> ἐγένετο.

29 privately, Why could we not cast him out? And he said unto them, This kind can come forth by nothing but by prayer.

30 And they departed thence, and **were passing through**<sup>1</sup> Galilee; and he would not that any man should know *it*.

31 For he **was repeatedly teaching**<sup>2</sup> his disciples, and **saying**<sup>2</sup> unto them, The Son of man is **going to be delivered**<sup>3</sup> into the hands of men, and they shall kill him; and after that 32 he is killed, he shall rise. But they **remained ignorant**<sup>4</sup> of that saying, **and afraid**<sup>4</sup> to ask him.

33 And they came to Capernaum: and, when he was in the house, he asked them, What was it that ye **were disputing**<sup>5</sup> by the way? But they **remained silent**:<sup>6</sup> for by the way they had disputed among themselves, who was 35 the greater. And he sat down, and called the twelve, and saith unto them, If any man **desireth**<sup>7</sup> to be first, *the* 36 *same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and he 37 **took**<sup>8</sup> him in his arms, and said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John said unto him, Master, we saw one casting out devils in thy name, and we **were for forbidding**<sup>9</sup> him, 39 because he followeth not us. But Jesus said, **Seek not to forbid**:<sup>10</sup> for there is no man which shall do a miracle

<sup>1</sup> ἐπορεύοντο διά.

<sup>2</sup> ἔδιδασκεν . . . καὶ ἐλεγεν—both impfts. For, it was by reiterated teaching that our Lord sought to enforce the lesson he had already begun.

<sup>3</sup> παραδίδοται.

<sup>4</sup> ἤγνοουν . . . καὶ ἐφοβοῦντο.

<sup>7</sup> θέλει.

<sup>5</sup> διελογίζεσθε.

<sup>6</sup> ἐστάπων.

<sup>8</sup> ἐναγκαλισάμενος—Aor. participle (resolved).

<sup>9</sup> ἐκωλύομεν—the tense is significant. It is not implied that they succeeded in stopping the man—but that they simply tried it.

<sup>10</sup> Μὴ κωλύετε—pres. imperative—with meaning in keeping with that in the preceding verse. The R.V. fails to bring out the precise phase of meaning, giving simply ‘forbade’ and ‘forbid.’

in my name, and shall be able to speak evil of me. 40, 41 For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, 42 he shall not lose his reward. And whosoever shall offend one of *these* little ones that believe in me, it is well for him rather if a millstone **has been placed** around his neck, 43 and he has **been cast**<sup>1</sup> into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into 44 the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt 45 into life, than having two feet to be cast into hell. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than 46 having two eyes to be cast into hell fire; Where their worm 47 dieth not, and the fire is not quenched. For every one 48 shall be salted with fire. Salt *is* good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

X. 1 And he arose from thence, and cometh into the coasts of Judea and beyond Jordan: and the people resort unto him again: and, as he was wont, he **proceeded to teach**<sup>2</sup> them again.

2 And Pharisees came to him, and asked him, Is it lawful 3 for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command 4 you? And they said, Moses suffered to write a bill of

<sup>1</sup> περίκειται . . . καὶ βέβληται. Rather striking in the use of the pft. indic. here. It is as if the fulfilment of the man's doom were already anticipated. On the whole, the meaning seems to be—"It is well for him if he has already been rendered incapable of again committing such a sin."

<sup>2</sup> ἐδίδασκεν. The teaching entered on was quite a course—including, as we gather from S. Luke, the parables of the Unjust Judge, and the Pharisee and the Publican.

5 divorce, and to put *her* away. And Jesus answered  
 and said unto them, For the hardness of your heart he  
 6 wrote you this precept: But from the beginning of the  
 7 creation made He them male and female. For this cause  
 8 shall a man leave his father and mother, And they twain  
 shall be one flesh: so then they are no more twain, but  
 9 one flesh. What therefore God joined together,<sup>1</sup> let not  
 10 man put asunder. And in the house his disciples asked  
 11 him again of the same *matter*. And he saith unto them,  
 Whosoever shall put away his wife, and marry another,  
 12 committeth adultery against her. And if she herself shall  
 put away her husband, and marry another, she com-  
 mith adultery.

13 And they **were bringing**<sup>2</sup> young children to him, that  
 he should touch them: and *his* disciples rebuked those  
 14 that brought *them*. But when Jesus saw *it*, he was much  
 displeased, and said unto them, Suffer the little children  
 to come unto me, and **think not of forbidding**:<sup>3</sup> for of  
 15 such is the kingdom of God. Verily I say unto you,  
 Whosoever shall not receive the kingdom of God as a  
 16 little child, he shall not enter therein. And he took  
 them up in his arms, put *his* hands upon them, and **went**  
 on **fervently blessing**<sup>4</sup> them.

17 And when he **was going forth**<sup>5</sup> into the way, there ran  
 one and kneeled to him, and asked him, Good Master,  
 18 what shall I do that I may inherit eternal life? And  
 Jesus said unto him, Why callest thou me good? *there is*  
 19 none good but one, *that is* God. Thou knowest the  
 commandments, Do not kill, Do not commit adultery,

<sup>1</sup> συνέζευξεν. See Matt. xix. 6, note.

<sup>2</sup> προσεφερον. Why is the expressive force of this impst. lost both in  
A.V. and in R.V.?

<sup>3</sup> μὴ κωλύετε. See ix. 39, note.

<sup>4</sup> κατευλόγει. The intensive force of the κατὰ is to be preserved. Cf.  
καταφιλέω (Matt. xxv. 49).

<sup>5</sup> ἐκπορευομένου.

Do not steal, Do not bear false witness, Defraud not,  
 20 Honour thy father and mother. And he answered and said unto him, Master, all these **observed** I<sup>1</sup> from my  
 21 youth. Then Jesus beheld him, and loved him, and said unto him, One thing thou lackest: go thy way, sell what-  
 soever thou hast, and give to the poor, and thou shalt  
 22 have treasure in heaven: and come and follow me. And he was sad at that saying, and went away grieved: for he  
**was one having**<sup>2</sup> great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter  
 24 into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it to enter into  
 25 the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter  
 26 into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be  
 27 saved? And Jesus, looking upon them, saith, With men *it is* impossible, but not with God: for with God all things  
 are possible.

28 Peter began to say unto him, Lo, we **left**<sup>3</sup> all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or  
 30 lands for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with  
 31 persecutions; and in the world to come eternal life. But many *that are* first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus **was going before**<sup>4</sup> them: and they were amazed; and they that **were following**<sup>5</sup> were afraid. And he took

<sup>1</sup> ἐφυλαξάμην. See Matt. xix. 20, note.

<sup>2</sup> ἦν ἔχων.

<sup>3</sup> ἀφήκαμεν. See Matt. xix. 27, note.

<sup>4</sup> ἦν προάγων.

<sup>5</sup> οἱ ἀκολουθοῦντες.

again the twelve, and began to tell them the things **that**  
 33 **were about to happen**<sup>1</sup> unto him, *Saying*, Behold, we go  
 up to Jerusalem ; and the Son of man shall be delivered  
 unto the chief priests, and unto the scribes ; and they  
 shall condemn him to death, and shall deliver him to  
 34 the Gentiles : And they shall mock him, and shall scourge  
 him, and shall spit upon him, and shall kill him : and  
 the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto  
 him, saying, Master, we would that thou shouldest do for  
 36 us whatsoever we shall ask. And he said unto them,  
 37 What would ye that I should do for you? They said  
 unto him, Grant unto us that we may sit, one on thy  
 right hand, and the other on thy left hand, in thy glory.  
 38 But Jesus said unto them, Ye know not what ye **are**  
**asking [for yourselves]** : are ye able to drink of the cup  
 that I **am drinking of**<sup>2</sup>? and be baptized with the baptism  
 39 that I **am being baptized**<sup>2</sup> with? And they said unto him,  
 We are able. And Jesus said unto them, Ye shall drink  
 of the cup that I drink of ; and with the baptism that I  
 40 am baptized withal shall ye be baptized : But to sit on  
 my right hand and on my left hand is not mine to give ;  
 but *it shall be given to them* for whom it **hath been**  
 41 **prepared**.<sup>3</sup> And when the ten heard *it*, they began to be  
 42 much displeased with James and John. But Jesus called  
 them *to him*, and saith unto them, Ye know that they  
 which are accounted to rule over the Gentiles exercise  
 lordship over them ; and their great ones exercise  
 43 authority upon them. But so shall it not be among you :  
 but whosoever **would become** great among you, shall be  
 44 your minister ; And whosoever of you will be the chiefest,

<sup>1</sup> τὰ μέλλοντα.

<sup>2</sup> πίνω . . . βαπτίζομαι. Noteworthy are these Present Tenses. “ The Lord had already the cup of His suffering at His lips : was already, so to speak, sprinkled with the first drops of spray of His baptism of blood ” (Alford in loc.).

<sup>3</sup> ἡτοίμασται.

45 shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they **come** to Jericho: and as he **was going out**<sup>1</sup> of Jericho with his disciples and a great number of people, 47 the son of Timeus, sat by the highway-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy 48 on me. And many **went on charging**<sup>2</sup> him that he should hold his peace: but he cried the more a great 49 deal, *Thou* son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good comfort, 50 rise; he calleth thee. And he **cast away** his garment, 51 **and leapt up**,<sup>3</sup> and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might 52 receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed in the way.

XI. 1 And when they **come nigh**<sup>4</sup> to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he 2 sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, 3 whereon never man sat; loose him, and bring *him*. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he **sendeth him** 4 **hither again**.<sup>5</sup> And they went their way, and found a colt

<sup>1</sup> ἐκπρορευομένου.

<sup>2</sup> ἐπετίμων.

<sup>3</sup> ἀποβαλὼν . . . ἀναπηδήσας. Resolved Aor. participles.

<sup>4</sup> ἐγγίζουσιν.

<sup>5</sup> εὐθὺς ἀποστέλλει. Future or anticipative present. How greatly the use of such a tense adds to the vividness of the narrative! It is as though the whole scene were being enacted before the eyes of the Divine speaker.

5 tied by the door without in a place where two ways met ;  
 5 and they loose him. And certain of them that stood  
 there said unto them, What **are ye doing**<sup>1</sup> loosing the  
 6 colt ? And they said unto them even as Jesus **had said**<sup>2</sup> :  
 7 and they let them go. And they **bring**<sup>3</sup> the colt to Jesus,  
 and cast their garments on him ; and he sat upon him.  
 8 And many spread their garments in the way ; and others  
 cut down branches from the fields, and strawed *them* in  
 9 the way. And they that **were going before**, and they that  
**were following**, cried, saying, Hosanna ! Blessed *is* he  
 10 that cometh in the name of the Lord ! Blessed is the  
 kingdom that cometh—that of our father David. Hosanna  
 11 in the highest ! And he entered into Jerusalem, and into  
 the temple : and when he had looked round about upon  
 all things, and now the eventide was come, he went out  
 unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany,  
 13 he was hungry : And seeing a fig tree afar off having  
 leaves, he came, if haply he might find any thing thereon :  
 and when he came to it, he found nothing but leaves ; for  
 14 the time of figs was not *yet*. And Jesus answered and  
 said unto it, **may no man eat**<sup>4</sup> fruit of thee hereafter for  
 ever. And his disciples heard it.

15 And they come to Jerusalem : and Jesus went into the  
 temple, and began to cast out them that sold and bought  
 in the temple, and overthrew the tables of the money-  
 16 changers, and the seats of them that sold doves ; And  
 would not suffer that any man should carry *any* vessel  
 17 through the temple. And he **went on teaching and**  
**saying**<sup>5</sup> unto them, **Stands it not written**, My house shall  
 be called of all nations the house of prayer ? but ye have  
 18 made it a den of thieves. And the scribes and chief

<sup>1</sup> ποιεῖτε.

<sup>2</sup> εἶπεν.

<sup>3</sup> φέρουσιν.

<sup>4</sup> φάγοι—an undoubted instance of the Optative. Cf. the formula  
 μὴ γένοιτο ; and see p. 27.

<sup>5</sup> ἔδιδασκεν καὶ ἔλεγεν.

priests heard *it*, and sought how they might destroy him : for they feared him, because all the people was astonished 19 at his doctrine. And whenever even came, **He was wont to go out**<sup>1</sup> of the city.

20 And in the morning, as they passed by, they saw the 21 fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree 22 which thou cursedst is dried up. And Jesus answering 23 saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that that which he saith shall come to pass ; he shall have whatsoever 24 he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye received<sup>2</sup> *them*, 25 and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any ; that your Father also which is in heaven may forgive you your trespasses.

26 And they come again to Jerusalem ; and as he was walking in the temple, there come to him the chief priests, 27 and the scribes, and the elders, And said unto him, By what authority doest thou these things ? and who gave 28 thee this authority to do these things ? And Jesus answered and said unto them, I will ask of you one question, and answer me, and I will tell you by what 29 authority I do these things. The baptism of John, was *it* 30 from heaven, or of men ? answer me. And they reasoned with themselves, saying, If we shall say, From heaven ; 31 he will say, Why then did ye not believe him ? But if we shall say, Of men ; they feared the people : for all *men*

<sup>1</sup> διταν ὁψὲ ἐγένετο, ἔξεπορεύετο. The suggestion clearly is, that it was this *practice* during these days to quit the city at night-fall.

<sup>2</sup> ἐλάβετε. Aor.—“because the reception spoken of is the determination in the Divine counsels coincident with the request—believe that when you asked, you received, and the fulfilment shall come” (Alford in loc.). R.V. = ‘have received.’

32 counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII. 1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of 3 the vineyard. And they caught *him*, and beat him, and 4 sent *him* away empty. And again he sent unto them another servant ; and **him they wounded in the head**,<sup>1</sup> 5 and shamefully handled.<sup>1</sup> And again he sent another ; and him they killed, and many others ; beating some, and 6 killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will 7 reverence my son. But those husbandmen said among themselves, This is the heir ; come, let us kill him, and 8 the inheritance shall be ours. And they took him, and 9 killed *him*, and cast *him* out of the vineyard. What shall the lord of the vineyard do ? He will come and destroy the husbandmen, and will give the vineyard unto others. 10 **Did ye never even read**<sup>2</sup> this scripture ; The stone which the builders rejected **was made** the head of the corner : 11 This was from the Lord, and it is marvellous in our eyes ? 12 And they sought to lay hold on him, but feared the people ; for they knew that he had spoken the parable against them : and they left him, and went their way. 13 And they send unto him certain of the Pharisees and 14 of the Herodians, that they might catch Him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man ; for thou

<sup>1</sup> ἐκεφαλίωσαν καὶ ἤτιμασαν.

<sup>2</sup> Οὐδὲ . . . ἀνέγνωτε ; They were, as matter of fact, referred here to Psalm cxviii. 22, 23. Cf. Matt. xxi. 42.

regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a 16 penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription ? And 17 they said unto him, Cesar's. And Jesus said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him Sadducees, which say there is no 19 resurrection ; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should 20 take his wife, and raise up seed unto his brother. There were seven brethren : and the first took a wife, and dying 21 left no seed. And the second took her, and died, neither 22 left he any seed : and the third likewise. And the seven 23 left no seed : last of all the woman died also. In the resurrection, whose wife shall she be of them ? for the 24 seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the 25 scriptures, neither the power of God ? For when they shall rise from the dead, they neither marry, nor are given 26 in marriage ; but are as the angels in heaven. And as touching the dead, that they are raised ;<sup>1</sup> did ye never read<sup>2</sup> in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the 27 God of Isaac, and the God of Jacob ? He is not the God of the dead, but of the living : ye greatly err.

28 And one of the scribes came, and heard<sup>3</sup> them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ? 29 And Jesus answered him, The first *is*, Hear, O Israel ; The

<sup>1</sup> ἔγείρονται.

<sup>2</sup> οὐκ ἀνέγνωτε ;—literally ‘did ye not read ?’

<sup>3</sup> ἀκούσας (resolved participle).

30 Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, 31 and with all thy mind, and with all thy strength. The second *is* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none 33 other but he: And to love him with all the heart, and with all the understanding, and with all the strength, and to love *his* neighbour as himself, is more than all whole 34 burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 And Jesus answered and said, while he **was teaching**<sup>1</sup> in the temple, How say the scribes that the Christ is the 36 son of David? David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, 37 till I make thine enemies thy footstool. David himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he **went on saying**<sup>2</sup> unto them in his doctrine, Beware of the scribes, which love to go in long clothing, 39 and *love* salutations in the market-places, And the chief seats in the synagogues, and uppermost rooms at feasts; 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and **kept beholding**<sup>3</sup> how the people **were casting**<sup>4</sup> money into the treasury: and many that were rich **were casting**<sup>5</sup> in 42 much. And there came a certain poor widow, and she 43 threw in two mites, which make a farthing. And he called *unto him* his disciples, and **said**<sup>6</sup> unto them,

<sup>1</sup> διδάσκων.

<sup>2</sup> ἔλεγεν.

<sup>3</sup> ἔθεάρει.

<sup>4</sup> βάλλει.

<sup>5</sup> ἔβαλλον.

<sup>6</sup> εἶπεν.

Verily I say unto you, That this poor widow **cast**<sup>1</sup> more in than all they which **are casting**<sup>2</sup> into the treasury :  
 44 For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living.

XIII. 1 And as he **was going out**<sup>3</sup> of the temple, one of his disciples saith unto him, Master, see what manner of 2 stones and what buildings *are here!* And Jesus said unto him, Seest thou these great buildings? there **shall certainly not be left here**<sup>4</sup> one stone upon another, that 3 shall not be thrown down. And as he **was sitting**<sup>5</sup> upon the mount of Olives, over against the temple, Peter and 4 James and John and Andrew asked him privately, Tell us, when **shall these things be?** and what **shall be** the sign when all these things **shall be about to be**<sup>6</sup> fulfilled ?  
 5 And Jesus began to say unto them, Take heed lest any 6 *man* deceive you : Many shall come in my name, saying,  
 7 I am *Christ*; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled : for *such things* must needs come to pass ; but the end 8 **shall not be** yet. For nation shall rise against nation, and kingdom against kingdom ; and there shall be earthquakes in divers places, and there shall be famines. These *are* the beginnings of sorrows.  
 9 But take heed to yourselves : for they shall deliver you up to councils ; and in synagogues ye shall be beaten : and ye **shall stand**<sup>7</sup> before rulers and kings for my sake, 10 for a testimony. And the gospel must first be published 11 among all the nations. But when they **lead**<sup>8</sup> *you*, and deliver you up, be not anxious beforehand what ye **are to speak** ;<sup>9</sup> but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy 12 Ghost. The brother shall betray the brother to death,

<sup>1</sup> ἔβαλεν.

<sup>2</sup> βαλλόντων.

<sup>3</sup> ἐκπορευομένου.

<sup>4</sup> οὐ μὴ ἀφεθῇ ὁδε.

<sup>5</sup> καθημένον.

<sup>6</sup> μέλλῃ.

<sup>7</sup> σταθήσεσθε.

<sup>8</sup> ἀγωστιν.

<sup>9</sup> λαλήσητε (Deliberative conjunctive).

and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall continue to be hated<sup>1</sup> of all *men* for my name's sake : but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains :

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of

16 his house : And let him that is in the field not turn back

17 again for to take up his garment. But woe to them that are with child, and to them that give suck, in those days !

18, 19 And pray ye that it be not in the winter. For *in* those days shall be affliction, such as **hath not been**<sup>2</sup> from the beginning of the creation which God created unto this

20 time, neither shall be. And except that the Lord had shortened those days, no flesh would have been saved : but for the elect's sake, whom he **chose**,<sup>3</sup> he hath shortened

21 the days. And then, if any man shall say to you, Lo,

22 here *is* Christ ; lo, *he is* there ; believe *him* not : For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, the

23 elect. But take ye heed : behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be

25 darkened, and the moon shall not give her light, And the stars **shall be falling**,<sup>4</sup> and the powers that are in heaven

26 shall be shaken. And then shall they see the Son of man

27 coming in the clouds with great power and glory. And then shall he send the angels, and shall gather together his elect from the four winds, from the uttermost part of the

28 earth to the uttermost part of heaven. Now learn the

<sup>1</sup> ἔστεσθε μισούμενοι. Cf. Matt. xxiv. 9 ; and see Matt. x. 22, note.

<sup>2</sup> γέγονεν.

<sup>3</sup> ἔξελέξατο (Aor.).

<sup>4</sup> ἔσονται πίπτοντες.

parable of the fig tree ; When her branch **is now become**<sup>1</sup> tender, and putteth forth leaves, ye know that summer is 29 near : So ye, in like manner, when ye shall see these things **coming to pass**,<sup>2</sup> know that it is nigh, *even* at the 30 doors. Verily I say unto you, that this generation shall 31 not pass, till all these things be done. Heaven and earth shall pass away ; but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father. 33 Take ye heed, watch, for ye know not when the time is. 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore ; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning ; Lest, when **he come**,<sup>3</sup> he find 36 you sleeping. And what I say unto you I say unto all, 37 Watch.

XIV. 1 After two days was *the feast of* the passover, and of unleavened bread : and the chief priests and the scribes **were seeking**<sup>4</sup> how they might take him by craft, and put 2 **him** to death. For they said, Not on the feast *day*, lest there **shall be**<sup>5</sup> an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he **was sitting**<sup>6</sup> at meat, there came a woman having an alabaster box of ointment of spikenard very precious ; 4 and she brake the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why **has** this waste of the ointment **been** 5 **made**?<sup>7</sup> For it might have been sold for more than

<sup>1</sup> ἡδη γένηται.

<sup>2</sup> γινόμενα.

<sup>3</sup> ἐλθών —Aor. participle (resolved).

<sup>4</sup> ἔζητον. Impft., implying continued perseverance. While the Saviour was in Bethany's quiet retreat, the rulers of the nation were formally consulting how they could put Him to death.

<sup>5</sup> ἔσται.

<sup>6</sup> κατακειμένου.

<sup>7</sup> γέγονεν.

three hundred pence, and have been given to the poor.

6 And they **continued to murmur**<sup>1</sup> against her. And Jesus said, Let her alone ; why trouble ye her ? she **wrought**<sup>2</sup> 7 a good work on me. For ye have the poor with you always, and whosoever ye will ye may do them good : 8 but me ye have not always. She **did**<sup>3</sup> what she could : she is come beforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, *this* also that this woman **did** shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the 11 chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he **began to seek**<sup>4</sup> how he might conveniently betray him.

12 And the first day of unleavened bread, when they **were in the habit of killing**<sup>5</sup> the passover, his disciples **say** unto him, Where wilt thou that we go and prepare that 13 thou mayest eat the passover ? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : 14 follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my 15 disciples ? And he will show you a large upper room 16 furnished *and* prepared : there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them ; and they made ready the pass-

<sup>1</sup> ἐνεβριμῶντο. S. Matthew's way of putting it is ἤγανάκτησαν. By using the Imperfect, however, S. Mark gives us the true historic *picture* —bringing before us, as it were, the rise and progress of the murmuring as it passed round the table.

<sup>2</sup> ἡργάσατο.

<sup>3</sup> ἐποίησεν, and so in v. 9.

<sup>4</sup> ἔζητεν. He had made his choice—he must *go on* to make good his part of the bargain.

<sup>5</sup> ἔθυον. Impf. of custom.

17 over. And in the evening he cometh with the twelve.  
 18 And as they **were sitting and eating**,<sup>1</sup> Jesus said, Verily I say unto you, One of you which eateth with me shall 19 betray me. And they began to be sorrowful, and to say 20 unto him one by one, **Surely it is not I?**<sup>2</sup> And he answered and said unto them, *It is* one of the twelve, that 21 dippeth with me in the dish. For the Son of man goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they **were eating**, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take; this is 23 my body. And he took a cup, and when he had given thanks, he gave *it* to them: and they all drank of it. 24 And he said unto them, This is my blood of the testa- 25 ment, which is shed<sup>3</sup> for many. Verily I say unto you, I **will in no wise drink**<sup>4</sup> more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into 27 the mount of Olives. And Jesus saith unto them, All ye shall be offended: for **it stands written**, I will smite the 28 Shepherd, and the sheep shall be scattered. But after that I **am raised up**,<sup>5</sup> I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, 30 yet **will not I**. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the 31 cock crow twice, thou shalt deny me thrice. But he **went on repeating exceeding vehemently**,<sup>6</sup> If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they **come** to a place which was named Geth- semane: and he saith to his disciples, Sit ye here, while

<sup>1</sup> ἀνακειμένων . . . καὶ ἐσθιόντων.

<sup>2</sup> Μήτι ἐγώ;

<sup>3</sup> τὸ ἐκχυννόμενον. See Matt. xxvi. 28, note.

<sup>4</sup> οὐ μὴ πίω.

<sup>5</sup> μετὰ τὸ ἐγερθῆναι.

<sup>6</sup> ἐκπειστσῶς ἐλάλει.

33 I **pray**.<sup>1</sup> And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ;  
 34 And saith unto them, My soul is exceedingly sorrowful  
 35 unto death : tarry ye here, and watch. And he went forward a little, and fell on the ground, and **began to pray**<sup>2</sup> that, if it were possible, the hour might pass from him.  
 36 And he said, Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless not what  
 37 I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepeth  
 38 thou? **hadst thou not strength**<sup>3</sup> to watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit  
 39 truly *is* ready, but the flesh *is* weak. And again he went  
 40 away, and prayed, and spake the same word. And when he returned, he found them **sleeping** again, (for their eyes  
 41 were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest : it is enough, the hour is come ;<sup>4</sup> behold, the Son of man **is being betrayed** into the hands  
 42 of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand.

43 And immediately, while he **was yet speaking**<sup>5</sup> cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes  
 44 and the elders. And he that **was betraying**<sup>6</sup> him had given them a token, saying, Whomsoever I shall kiss, that  
 45 same is he ; take him, and lead *him* away safely. And

<sup>1</sup> προσεύξωμαι.

<sup>2</sup> προσηγέρετο.

<sup>3</sup> οὐκ ἴσχυσας. It is a mistake to regard this verb as a synonym of δύναμαι. Its inherent sense is that of *physical power*. Cf. οἱ ἴσχυοντες (Matt. ix. 12) and σκάπτειν οὐκ ἴσχύω—I have not physical strength to dig (Luke xvi. 3).

<sup>4</sup> ἤλθεν ἡ ὥρα. The verb is Aor., requiring in English, however, a Perfect rendering (see p. 24). Burton's explanation is excellent, "The event is so recent as to make the thought of an interval unnatural" (Burton's Syntax, p. 27).

<sup>5</sup> λαλοῦντος.

<sup>6</sup> ὁ παραδιδούς.

as soon as he was come, he goeth straightway to him, and  
 46 saith, Master, master; and kissed him. And they laid  
 47 their hands on him, and took him. And one of them  
 48 that stood by drew a sword, and smote a servant of the  
 49 high priest, and cut off his ear. And Jesus answered and  
 said unto them, Are ye come out, as against a thief, with  
 50, 51 swords and *with* staves to take me? I was daily with  
 you in the temple teaching, and ye took me not: (but  
 this was done) **that the scriptures might be fulfilled.**<sup>1</sup>  
 52 And they all forsook him, and fled. And there **was**  
**following with**<sup>2</sup> him a certain young man, having a linen  
 cloth cast about *his* naked *body*; and they laid hold on him:  
 53 And he left the linen cloth, and fled naked.

53 And they led Jesus away to the high priest: and there  
**gather together**<sup>3</sup> all the chief priests and the elders and  
 54 the scribes. And Peter followed him afar off, even into  
 the palace of the high priest: and he **was sitting** with  
 55 the servants, **and warming**<sup>4</sup> himself at the fire. And the  
 chief priests and all the council **persistently sought**<sup>5</sup> for  
 witness against Jesus to put him to death; and found  
 56 none: For many **were bearing false witness**<sup>6</sup> against  
 57 him, but their witness agreed not together. And there  
 arose certain, and bare false witness against him, saying,  
 58 We heard him say, I will destroy this temple that is  
 made with hands, and within three days I will build  
 59 another made without hands. But neither so did their  
 60 witness agree together. And the high priest stood up  
 in the midst, and asked Jesus, saying, Answerest thou  
 nothing? what *is it which* these witness against thee?  
 61 But he **remained silent**,<sup>7</sup> and answered nothing. Again  
 the high priest asked him, and said unto him, Art thou  
 62 the Christ, the Son of the Blessed? And Jesus said, I

<sup>1</sup> ίνα πληρωθώσιν.

<sup>2</sup> συνηκολούθει.

<sup>3</sup> συνέρχονται.

<sup>4</sup> ἦν συνκαθήμενος . . . καὶ θερμαινόμενος.

<sup>5</sup> ἔζήτουν. The Imperfect marks their *determined efforts*.

<sup>6</sup> ἐψευδομαρτύρουν.

<sup>7</sup> ἔστιώπα. Impf. of *continuance*.

am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What  
64 need we any further witnesses? **Ye heard**<sup>1</sup> the blasphemy: what think ye? And they all condemned him  
65 to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy : and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh  
67 one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and **saith**,  
68 And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the  
69 cock crew. And the maid saw him again, and began to  
70 say to them that stood by, This is *one* of them. And he **persisted in denying**<sup>2</sup> it again. And a little after, they  
that stood by said again to Peter, Surely thou art *one* of  
71 them: for thou art a Galilean. But he began to curse  
and to swear, *saying*, I know not this man of whom  
72 ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he **continued weeping**.<sup>3</sup>

XV. 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away,  
2 and delivered *him* to Pilate. And Pilate asked him, Art thou the King of the Jews? And he **answered and saith**  
3 unto him, Thou sayest *it*. And the chief priests per-

<sup>1</sup> ἤκούσατε.

<sup>2</sup> ἤρνεῖτο. To all around the fire the denial would be addressed.

<sup>3</sup> ἔκλαλεν—the sense is that of *loud wailing*—in opposition to *δακρύειν*, or *silent weeping*.

sisted in accusing<sup>1</sup> him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus yet answered nothing; so that Pilate marvelled.

Now at *that* feast he used to release<sup>2</sup> unto them one prisoner, whom they asked of him. And there was *one* named Barabbas *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, going up, began to desire *him to do* as he was wont to do<sup>3</sup> unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he was aware<sup>4</sup> that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered again, and said unto them, What shall I do then *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothe<sup>5</sup> him with purple, and they platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they kept smiting<sup>6</sup> him on the head with a reed, and spitting upon him, and bowing *their* knees went on worshipping. And when they had mocked him, they took off the purple from him,

<sup>1</sup> κατηγόρουν (Impft.).

<sup>2</sup> ἀπέλνεν. See p. 19.

<sup>3</sup> ἐποίει.

<sup>4</sup> ἔγινωσκεν = he knew all the while—i.e., the perception was concurrent with the action going on.

<sup>5</sup> ἐνδιδύσκουσιν.

<sup>6</sup> ἔτυπτον . . . ἐνέπτυνον . . . προσεκύνουν. All Impfts. of description.

and put his own clothes on him, and **lead**<sup>1</sup> him out to  
 21 crucify him. And they compel one Simon, a Cyrenian,  
 who passed by, coming out of the country, the father of  
 Alexander and Rufus, **that he might bear**<sup>2</sup> his cross.  
 22 And they bring him unto the place Golgotha, which is,  
 23 being interpreted, The place of a skull. And they  
**offered to give**<sup>3</sup> him wine mingled with myrrh: but he  
 24 received *it* not. And **they crucify him and part**<sup>4</sup> his  
 garments, casting lots upon them, what every man should  
 25 take. And it was the third hour, and they crucified him.  
 26 And the superscription of his accusation was written over,  
 27 **THE KING OF THE JEWS.** And with him they  
 crucify two thieves; the one on his right hand, and the  
 other on his left.

28 And they that railed on him, wagging their heads, and  
 saying, Ah! thou that destroyest the temple, and buildest  
 29 *it* in three days, Save thyself, and come down from the  
 30 cross. Likewise also the chief priests mocking said  
 among themselves, with the scribes, He saved others;  
 31 himself he cannot save. Let the Christ the King of  
 Israel descend now from the cross, that we may see and  
 believe. And they that were crucified with him reviled  
 him.

32 And when the sixth hour was come, there **arose**<sup>5</sup> dark-  
 33 ness over the whole land until the ninth hour. And at  
 the ninth hour Jesus cried with a loud voice, saying, Eloi !  
 Eloi ! lama sabachthani? which is, being interpreted, My  
 34 God ! my God ! why **didst thou forsake**<sup>6</sup> me ? And some  
 of them that stood by, when they heard *it*, said, Behold, he  
 35 **is calling**<sup>7</sup> Elias. And one ran and filled a sponge full  
 of vinegar, and put *it* on a reed, and **offered it to him to**  
**drink**,<sup>8</sup> saying, Let alone; let us see whether Elias is

<sup>1</sup> ἔξαγοντιν.

<sup>2</sup> ήνα δρη.

<sup>3</sup> ἔδιδουν (Impft.). See p. 19.

<sup>5</sup> ἐγένετο.

<sup>4</sup> σταυρούσιν . . . καὶ διαμερίζονται.

<sup>8</sup> ἐπότιζεν.

<sup>6</sup> ἔγκατέλιπες.

<sup>7</sup> φωνεῖ.

36 **coming** to take him down. And Jesus uttered a loud  
37 voice, and gave up the ghost. And the veil of the  
temple was rent in twain from the top to the bottom.

38 And when the centurion, which stood over against him,  
saw that he so gave up the ghost, he said, Truly this man  
39 was the Son of God. There were also women looking  
on afar off: among whom was Mary Magdalene, and  
40 Mary the mother of James the less and of Joses, and  
Salome; (Who also, when he was in Galilee, **continued**  
**to follow him and to minister**<sup>1</sup> unto him;) and many  
other women which came up with him unto Jerusalem.

41 And now when the even was come, because it was the  
42 preparation, that is, the day before the sabbath. Joseph  
of Arimathea, an honourable counsellor, which also **him-  
self was waiting**<sup>2</sup> for the kingdom of God, came, and  
went in boldly unto Pilate, and craved the body of Jesus.  
43 And Pilate marvelled if he were already dead: and **he  
called unto him** the centurion, and **asked**<sup>3</sup> him whether  
44 he had been any while dead. And when he knew *it* of  
45 the centurion, he gave the corpse to Joseph. And he  
bought fine linen, and took him down, and wrapped him  
in the linen, and laid him in a sepulchre which **had been  
hewn**<sup>4</sup> out of a rock, and rolled a stone unto the door  
46 of the sepulchre. And Mary Magdalene and Mary *the  
mother* of Joses **were** [there] **beholding**<sup>5</sup> where he was  
laid.

XVI. 1 And when the sabbath was past, Mary Magdalene,  
and Mary the *mother* of James, and Salome, **bought**<sup>6</sup>  
sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the  
week, they **come** unto the sepulchre **when the sun was**

<sup>1</sup> ἡκολούθουν . . . καὶ διηκόνυν. Impf.—thus are we pointed back to a *long course of loving service* during our Lord's Galilean ministry.

<sup>2</sup> ἦν προσδεχόμενος.

<sup>4</sup> ἦν λελατομημένον.

<sup>6</sup> ἡγόρασαν.

<sup>3</sup> προσκαλεσάμενος . . . ἐπηρώτησεν.

<sup>5</sup> ἐθεώρουν.

3 risen.<sup>1</sup> And they were saying<sup>2</sup> among themselves, Who  
4 shall roll us away the stone from the door of the sepulchre?

5 And when they looked, they see that the stone is rolled  
6 away: <sup>3</sup> for it was very great. And entering into the  
7 sepulchre, they saw a young man sitting on the right side,  
8 clothed in a white garment; and they were affrighted.

9 And he saith unto them, Be not affrighted: Ye seek Jesus  
10 of Nazareth, which hath been crucified: <sup>4</sup> he rose; <sup>5</sup> he is  
11 not here: behold the place where they laid him. But go  
12 your way, tell his disciples and Peter that he goeth before  
13 you into Galilee: there shall ye see him, as he said unto  
14 you. And they went out, and fled from the sepulchre;  
15 for trembling and amazement were possessing them: <sup>6</sup> neither  
16 said they any thing to any man; for they were  
17 afraid.

18 \* [Now when He was risen early the first *day* of the  
19 week, he appeared first to Mary Magdalene, out of whom  
20 he had cast seven devils. *And* she went and told them  
21 that had been with him, as they mourned and wept.  
22 And they, when they had heard that he was alive, and  
23 had been seen of her, believed not.

24 After that he was manifested<sup>7</sup> in another form unto  
25 two of them, as they walked, and went into the country.  
26 And they went and told *it* unto the residue: neither  
27 believed they them.

28 Afterward he appeared unto the eleven as they sat at

<sup>1</sup> ἀνατείλαντος τοῦ ἡλίου.

<sup>2</sup> ἔλεγον—*oftener than once* must they have said this—it was a time of protracted anxiety.

<sup>3</sup> θεωροῦσιν ὅτι ἀνακεκύλισται.

<sup>4</sup> ἐσταυρωμένον.

<sup>5</sup> ἡγέρθη.

<sup>6</sup> εἶχεν γαρ αὐτὰς τρόμος καὶ ἔκστασις.

<sup>7</sup> ἐφανερώθη.

\* V.v. 9-20 are absent from the earliest and purest transmitted text. Probably they were added at a later time—suggested by a sense of incompleteness in S. Mark's record. They are absent from “The Old Syriac Gospels of Mount Sinai”—discovered by Mrs Lewis in 1892, and published by Cambridge University Press, 1894.

meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had  
 15 seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every  
 16 creature. He that believeth and is baptized shall be  
 17 saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : In my name  
 18 shall they cast out devils ; they shall speak with new tongues ; They shall take up serpents ; and if they drink any deadly thing, it shall in no wise hurt<sup>1</sup> them ; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of  
 20 God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following.]

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### S. LUKE.

I. 1 Forasmuch as many **took in hand**<sup>2</sup> to set forth in order a declaration of those things which are most surely  
 2 believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and  
 3 ministers of the word ; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent

<sup>1</sup> οὐ μὴ . . . βλάψῃ.

<sup>2</sup> ἐπεχειρησαν. There seems no necessity for regarding this as a past act included in a period *reaching to the present time*, and, therefore, requiring the pft. rendering in English. The clear inference is that the undertakings in question were not *successful* ; and the Aorist seems purposely used to show that they had already *failed*.

4 Theophilus, That thou mightest know the certainty of those things, wherein thou **wast instructed.**<sup>1</sup>

5 There was, in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abia : and he had a wife of the daughters of Aaron, and her 6 name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren ; and they both were 8 *now* well stricken in years. And it came to pass, that, while he executed the priest's office before God in the 9 order of his course, According to the custom of the priest's office, his lot was to burn incense when he went 10 into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord 12 standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell 13 upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer **was heard** ;<sup>2</sup> and thy wife Elisabeth shall bear thee a son, and thou shalt call his 14 name John. And thou shalt have joy and gladness ; and 15 many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, 16 even from his mother's womb. And many of the children 17 of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready 18 a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old

<sup>1</sup> κατηχήθης.

<sup>2</sup> εἰσηκούσθη ἡ δέησίς σου. Δέησις signifies some special prayer, and, taken in connection with the Aorist here employed, most probably shows that Zacharias had been praying to have a son.

19 man, and my wife well stricken in years. And the angel **answered and said**<sup>1</sup> unto him, I am Gabriel, that stand in the presence of God ; and I **was sent** to speak unto 20 thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in 21 their season. And the people **were waiting**<sup>2</sup> for Zacharias, 22 and marvelled **while he was tarrying** in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple ; and **he continued beckoning**<sup>3</sup> unto them, and remained 23 speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed 24 to his own house. And after those days his wife Elisabeth conceived, and **completely hid herself**<sup>4</sup> five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent 27 from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the 28 house of David ; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail! *thou that art* highly 29 favoured, the Lord *is* with thee. But she was troubled at his saying, and **kept casting**<sup>5</sup> in her mind what manner 30 of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring 32 forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his 33 father David : And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no

<sup>1</sup> ἀποκριθεὶς εἶπεν.

<sup>2</sup> ἦν . . . προσδοκῶν.

<sup>3</sup> ἦν διανεύων.

<sup>4</sup> περιέκρυβεν ἔαντήν.—The force of the *περί*—denoting *completeness*—must not be overlooked.

<sup>5</sup> διελογίζετο (Impf.).

34 end. Then said Mary unto the angel, How shall this  
 35 be, seeing I know not a man? And the angel answered  
 and said unto her, The Holy Ghost shall come upon thee,  
 and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee  
 36 shall be called the Son of God. And, behold, thy cousin  
 Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called  
 37 barren. For no word of God shall be void of power.  
 38 And Mary said, Behold the handmaid of the Lord; be  
 it unto me according to thy word. And the angel  
 departed from her.

39 And Mary arose in those days, and went into the hill  
 40 country with haste, into a city of Juda; And entered  
 41 into the house of Zacharias, and saluted Elisabeth. And  
 it came to pass, that, when Elisabeth heard the salutation  
 of Mary, the babe leaped in her womb: and Elisabeth  
 42 was filled with the Holy Ghost: And she spake out with  
 a loud voice, and said, Blessed *art* thou among women,  
 43 and blessed *is* the fruit of thy womb. And whence *is*  
 this to me, that the mother of my Lord should come  
 44 to me? For, lo, as soon as the voice of thy salutation  
 came into<sup>1</sup> mine ears, the babe leaped in my womb for  
 45 joy. And blessed *is* she that believed: for there shall  
 be a performance of those things which have been told<sup>2</sup>  
 her from the Lord.

46 And Mary said, My soul doth magnify the Lord;  
 47, 48 And my spirit rejoiceth<sup>3</sup> in God my Saviour. For

<sup>1</sup> ἐγένετο εἰς.

<sup>2</sup> τοῖς λελαλημένοις.

<sup>3</sup> ἤγαλλασσεν. The Aorist here, as well as the Aorists in vv. 51, 52, 53, 54, are all Aorists in the General or *Gnomic* sense—expressing not distinct special acts, but a *course* of action that is *wont* to be followed, and requiring in English the *Present* rendering. See p. 25. It is just in a passage of this description where such an Aorist would be likely to be used. “Its use in Greek occurs not only in similitudes, propositions involving comparisons (as so often in Homer), and ideal pictures, but also in abstract, maxim-like declarations founded in practical

he **regarded**<sup>1</sup> the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty **did**<sup>2</sup> to me great things; and holy *is* his name. And his mercy *is* on them that fear him from generation to generation. He **showeth**<sup>3</sup> strength with his arm: he **scattereth**<sup>4</sup> the proud in the imagination of their hearts. He **putteth down**<sup>5</sup> the mighty from *their* seats, and **exalteth**<sup>6</sup> them of low degree. He **filleth**<sup>7</sup> the hungry with good things; and the rich he **sendeth**<sup>8</sup> empty away. He **helpeth**<sup>9</sup> his servant Israel, in remembrance of *his* mercy, As he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they **were for calling**<sup>10</sup> him Zacharias, after the name of his father. And his mother answered and said, Not *so*; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they **went on making signs**<sup>11</sup>

observation," (Buttmann, p. 201). It is important to bear in mind what Buttmann elsewhere says—viz., "The Aorists in quotations from the O. T., as Heb. i. 9; x. 5, 6, are not to be brought under this head, since in the Sept. translation the foreign idiom has exercised, particularly in the choice of the Greek Tense, too considerable and unmistakable an influence" (p. 203). But, then, although in this Hymn throughout there is a strong Hebraic tinge, in no case does it contain a direct O.T. quotation.

<sup>1</sup> ἐπέβλεψεν.

<sup>2</sup> ἐποίησεν.

<sup>3</sup> ἐποίησεν (κράτος).

<sup>4</sup> διεσκόρπισεν.

<sup>5</sup> καθέιλεν.

<sup>6</sup> ὑψωσεν.

<sup>7</sup> ἐνέπλησεν.

<sup>8</sup> ἐξαπέστειλεν.

<sup>9</sup> ἀντελάβετο (lit. to take by the hand).

<sup>10</sup> ἐκάλουν. Impst. de conatu., see p. 19.

<sup>11</sup> ἐνένευον.

63 to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is 64 John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he **began** 65 **to speak**,<sup>1</sup> and praised God. And fear came on all that dwelt round about them: and all these sayings **continued to be noised abroad**<sup>2</sup> throughout all the hill country of 66 Judea. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, 68 and prophesied, saying, Blessed *be* the Lord God of Israel; 69 for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his 70 servant David; As he spake by the mouth of his holy prophets, which have been since the world began; 71 Salvation from our enemies, and from the hand of all that 72 hate us; To show mercy to our fathers, and to remember 73 his holy covenant, The oath which he sware to our father 74 Abraham, **To grant**<sup>3</sup> unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, 75 In holiness and righteousness before him, all the days of 76 our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord 77 to prepare his ways; To give knowledge of salvation unto 78 his people, by the remission of their sins, Through the tender mercy of our God, whereby the dayspring from on 79 high **shall visit**<sup>4</sup> us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet 80 into the way of peace. And the child **continued to grow and to wax strong**<sup>5</sup> in spirit, and was in the deserts till the day of his showing unto Israel.

<sup>1</sup> ἐλάλει.

<sup>2</sup> διελαλεῖτο—lit.,—continued to be matter of mutual conversation. Such is the force of διά.

<sup>4</sup> ἐπισκέψεται.

<sup>3</sup> τοῦ δοῦναι.

<sup>5</sup> ηὔξανε καὶ ἐκραταιοῦτο.

II. 1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world 2 should be enrolled. (*And* this enrolling was first made 3 when Cyrenius was governor of Syria.) And all **were** in the way of going to enrol themselves,<sup>1</sup> every one 4 into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he 5 was of the house and lineage of David), To enrol himself with Mary who had been betrothed to him, being 6 great with child. And it **came to pass**<sup>2</sup> that, while they were there, the days were accomplished that she should be 7 delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And the angel of the Lord **stood by** them, and the glory of the Lord shone round about them; and they were sore 10 afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall 11 be to all the people. For unto you **was born**<sup>3</sup> this day, in the city of David, a Saviour, which is Christ the Lord. 12 And this **shall be** the sign unto you; Ye shall find a babe 13 wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the 14 heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among the men of His 15 good will. And it came to pass, when the angels **went away**<sup>4</sup> from them into heaven, the shepherds said one to

<sup>1</sup> ἐπορεύοντο . . . ἀπογράφεσθαι. The Impst. is that of *habit*: ἀπογράφεσθαι is middle voice.

<sup>2</sup> ἐγένετο.

<sup>3</sup> ἐτέχθη—a form not found in Classical Attic—that, however, is no reason why the Aoristic sense should not be given effect to.

<sup>4</sup> ὡς ἀπῆλθον.

another, Let us now go even unto Bethlehem, and see this saying which is come to pass, which the Lord hath  
 16 made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a  
 17 manger. And when they *saw it*, they made known abroad the saying which was told them concerning this child.  
 18 And all they that heard *it* wondered at those things which  
 19 were told them by the shepherds. But Mary **continued to keep**<sup>1</sup> all these things, and pondered *them* in her heart.  
 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising<sup>2</sup> of him, his name was called JESUS, which was so named of the angel before he was conceived in the womb.  
 22 And when the days of their purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord ; (As it is written in the law of the Lord, Every male that openeth the womb shall  
 23 be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A  
 24 pair of turtle-doves or two young pigeons. And, behold, there was a man in Jerusalem, whose name *was* Simeon ; and the same man *was* just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.  
 26 And it **had been revealed**<sup>3</sup> unto him by the Holy Ghost, that he should not see death, before he had seen  
 27 the Lord's Christ. And he came in the Spirit into the temple ; and when the parents brought in the child Jesus,

<sup>1</sup> συνετήρει. The change of Tense from Aorist to Impst. must have some purpose.

<sup>2</sup> τοῦ περιτεμένου. No ellipse here (requiring the supply of ἐνεκα), and no Hebraism. The construction is quite Classical : e.g. τοῦ δε μη δ' ἐντεῦθεν διαφεύγειν, σκοποὺς τοῦ γιγνομένου καθίστης. Xen. Cyr. I. 6, 40. (Winer 408).

<sup>3</sup> ἦν . . . κεχρηματισμένον.

28 to do for him after the custom of the law, Then took he  
 29 him up in his arms, and blessed God, and said, Lord,  
 now art thou letting thy servant depart<sup>1</sup> in peace,  
 30 according to thy word: For mine eyes have seen thy  
 31 salvation, Which thou hast prepared before the face of all  
 32 peoples. A light to lighten the Gentiles, and the glory of  
 33 thy people Israel. And his father and his mother kept  
 marvelling<sup>2</sup> at those things which were spoken of him.  
 34 And Simeon blessed them, and said unto Mary his mother,  
 Behold, this *child* is set for the fall and rising again of many  
 35 in Israel; and for a sign which is **spoken against**;<sup>3</sup> (Yea,  
 a sword shall pierce through thy own soul also,) that the  
 36 thoughts of many hearts may be revealed. And there  
 was one Anna, a prophetess, the daughter of Phanuel, of  
 the tribe of Aser: she was of a great age, and had lived  
 37 with an husband seven years from her virginity; And she *was* a widow of fourscore and four years, which de-  
 parted not from the temple, but served *God* with fastings  
 38 and prayers night and day. And she coming in that  
 instant began in turn to give thanks unto God, and to  
 speak<sup>4</sup> of him to all them that looked for redemption in  
 39 Jerusalem. And when they had performed all things ac-  
 cording to the law of the Lord, they returned into Galilee,  
 40 to their own city Nazareth. And the child continued  
 to grow and to wax strong, being filled with wisdom; and  
 the grace of God was upon him.  
 41 Now his parents were in the way of going up<sup>5</sup> to  
 42 Jerusalem every year at the feast of the passover. And

<sup>1</sup> Νῦν ἀπολύεις. The action as yet is *future*: but it is so surely deter-  
 mined as to warrant the use of the present in predicating it.

<sup>2</sup> ἦν . . . θαυμάζοντες.

<sup>3</sup> ἀντιλεγόμενον.

<sup>4</sup> ἀνθωμολογεῖστο . . . καὶ ἐλάλει. The former verb occurs nowhere  
 else in the N.T. Though the *ἀντί* looks as if pointing to an antiphony  
 between Anna and Simeon, yet the compound verb is found in the LXX.  
 with the simple sense.

<sup>5</sup> ἐπορεύοντο.

when he was twelve years old, they went up to Jerusalem  
 43 after the custom of the feast. And when they had fulfilled  
 the days, as they **were returning**, the child Jesus tarried  
 44 behind in Jerusalem ; and his parents knew not *of it*. But  
 they, supposing him to have been in the company, went a  
 day's journey; and they **looked up and down for him**<sup>1</sup> among  
 45 *their* kinsfolk and acquaintance. And when they found  
 him not, they turned back again to Jerusalem, seeking  
 46 Him. And it came to pass, that after three days they  
 found him in the temple, sitting in the midst of the  
 doctors, both hearing them, and asking them questions.  
 47 And all that heard him were astonished at his under-  
 48 standing and answers. And when they saw him, they  
 were amazed: and his mother said unto him, Son, why  
**didst thou thus deal**<sup>2</sup> with us? behold, thy father and I  
 49 **were seeking** thee sorrowing. And he said unto them,  
 How is it that ye **were seeking** me? wist ye not that I must  
 50 be about my Father's business? And they understood  
 51 not the saying which he spake unto them. And he went  
 down with them, and came to Nazareth, and was subject  
 unto them: but his mother **continued to keep** all these  
 52 sayings in her heart. And Jesus **went on increasing**<sup>3</sup> in  
 wisdom and stature, and in favour with God and man.

III. 1 Now in the fifteenth year of the reign of Tiberius  
 Cesar, Pontius Pilate being governor of Judea, and Herod  
 being tetrarch of Galilee, and his brother Philip tetrarch of  
 Iturea and of the region of Trachonitis, and Lysanias the  
 2 tetrarch of Abilene, Annas and Caiaphas being the high  
 priests, the word of God came unto John the son of  
 3 Zacharias in the wilderness. And he came into all the

<sup>1</sup> ἀνεζήτουν. Impft., but that is sufficiently indicated by the force of the prefix being given effect to = 'up and down.'

<sup>2</sup> τι ἐποίησας. What purpose does the R.V. serve by retaining the pft. rendering 'hast dealt'?

<sup>3</sup> προέκοπτεν. The underlying idea is, that of pioneers cutting down trees before an advancing army.

country about Jordan, preaching the baptism of repentance  
 4 for remission of sins ; As it is written in the book of the  
 words of Esaias the prophet, saying, The voice of one  
 crying in the wilderness, Prepare ye the way of the Lord,  
 5 **proceed to make**<sup>1</sup> his paths straight. Every valley shall  
 be filled, and every mountain and hill shall be brought  
 low ; and the crooked shall be made straight, and the  
 6 rough ways *shall be* made smooth ; And all flesh shall see  
 7 the salvation of God. He said therefore to the multitudes  
 that **were coming forth** to be baptized of him, O genera-  
 tion of vipers, who hath warned you to flee from the wrath  
 8 to come ? **Bring forth** [at once]<sup>2</sup> therefore fruits worthy  
 of repentance, and begin not to say within yourselves, We  
 have Abraham to *our* father : for I say unto you, That  
 God is able of these stones to raise up children unto  
 9 Abraham. And now also the ax is laid unto the root of  
 the trees : every tree therefore which bringeth not forth  
 good fruit is **being hewn down**, and is **being cast**<sup>3</sup> into the  
 10 fire. And the people asked him, saying, What **are we to**  
 11 **do**<sup>4</sup> then ? He **answered and said** unto them, He that  
 hath two coats, let him impart to him that hath none ; and  
 12 he that hath meat, let him do likewise. Then came also  
 publicans to be baptized, and said unto him, Master, what  
 13 **are we to do** ? And he said unto them, Exact no more  
 14 than that which is appointed you. And soldiers likewise  
 demanded of him, saying, And what **are we to do** ?  
 And he said unto them ; Do violence to no man, neither  
 accuse *any* falsely ; and be content with your wages.

<sup>1</sup> ποιεῖτε. See Matt. iii. 3 note.

<sup>2</sup> ποιήσατε. Aor. Imper.

<sup>3</sup> ἐκκόπτεται καὶ . . . βάλλεται. The actions, in a sense, are still *future* : but “the evolution of the natural laws of God’s dealings” makes it appear as if they were in the course of actual accomplishment. See ii. 29 note ; and *cp.* Matt. vii. 19.

<sup>4</sup> τι . . . ποιήσωμεν (Deliberative Conjunctive). See p. 27, and so understand the same words in vv. 12-14.

15 And as the people were in expectation, and all men  
 mused in their hearts of John, whether he were the Christ,  
 16 or not ; John answered, saying unto *them* all, I indeed  
 baptize you with water ; but one mightier than I cometh,  
 the latchet of whose shoes I am not worthy to unloose :  
 he shall baptize you with the Holy Ghost and with fire :  
 17 Whose fan *is* in his hand, to thoroughly purge his floor, and  
 to gather the wheat into his garner ; but the chaff he will  
 18 burn with fire unquenchable. And many other things in  
 his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for  
 Herodias his brother's wife, and for all the evils which  
 20 Herod had done, Added yet this above all, that he shut  
 up John in prison.

21 Now when all the people were baptized, it came to pass,  
 that Jesus also being baptized, and praying, the heaven  
 22 was opened, And the Holy Ghost descended in a bodily  
 shape like a dove upon him, and a voice came from  
 heaven, which said, Thou art my beloved Son ; on thee  
 fell my delight.<sup>1</sup>

23 And Jesus himself WHEN HE BEGAN (His ministry) was  
 about thirty years of age, being (as was supposed) the son  
 24 of Joseph, which was *the son* of Heli, Which was *the son* of  
 Matthat, which was *the son* of Levi, which was *the son* of  
 Melchi, which was *the son* of Janna, which was *the son*  
 25 of Joseph, Which was *the son* of Mattathias, which was *the*  
 son of Amos, which was *the son* of Naum, which was *the*  
 26 son of Esli, which was *the son* of Nagge, Which was *the son*  
 of Maath, which was *the son* of Mattathias, which was *the*  
 son of Semei, which was *the son* of Joseph, which was *the*  
 27 son of Juda, Which was *the son* of Joanna, which was *the*  
 son of Rhesa, which was *the son* of Zorobabel, which was  
 28 *the son* of Salathiel, which was *the son* of Neri, Which was

<sup>1</sup> ἐν σοὶ εὐδόκησα. (See Matt. iii. 17 note ; and *Cp.* Matt. xvii. 5 ;  
 Mark i. 11.)

the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which  
 29 was the son of Er, Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was  
 30 the son of Matthat, which was the son of Levi, Which was the son of Simeon, which was the son of Juda, which was  
 the son of Joseph, which was the son of Jonan, which was  
 31 the son of Eliakim, Which was the son of Melea, which was the son of Menan, which was the son of Mattatha,  
 which was the son of Nathan, which was the son of  
 32 David, Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the  
 33 son of Salmon, which was the son of Naasson, Which was the son of Aminadab, which was the son of Aram, which  
 was the son of Esrom, which was the son of Phares, which  
 34 was the son of Juda, Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which  
 35 was the son of Thara, which was the son of Nachor, Which was the son of Saruch, which was the son of Ragau, which  
 was the son of Phalec, which was the son of Heber, which  
 36 was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which  
 37 was the son of Noe, which was the son of Lamech, Which was the son of Mathusala, which was the son of Enoch,  
 which was the son of Jared, which was the son of Maleleel,  
 38 which was the son of Cainan, Which was the son of Enos,  
 which was the son of Seth, which was the son of Adam,  
 which was the son of God.

IV. 1 And Jesus, being full of the Holy Ghost, returned from the Jordan, and continued to be led<sup>1</sup> by the Spirit in  
 2 the wilderness, For forty days, being throughout tempted<sup>2</sup>

<sup>1</sup> Ηγέτο (Impft). During all the forty days the leading lasted. The only continuous element mentioned by S. Mark is that of the ministration of angels to Him (διηκένοντο).

<sup>2</sup> περαγόμενος—pres. particip., signifying that the *tempting* as well as the leading lasted the full forty days.

of the devil. And in those days he did eat nothing : 3 and when they were ended, he hungered. And the devil said unto him, If thou **art**<sup>1</sup> the Son of God, command this 4 stone that it **become**<sup>2</sup> bread. And Jesus answered him, saying, **it stands written**,<sup>3</sup> That man shall not live by 5 bread alone. And he led him up and showed unto him 6 all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them : for that **hath been delivered** unto 7 me ; and to whomsoever I will I give it. If thou therefore 8 wilt worship me, all shall be thine. And Jesus answered and said unto him, **it stands written**, Thou shalt worship 9 the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou **art** the Son of God, 10 cast thyself down from hence : For **it stands written**, He 11 shall give his angels charge over thee, to keep thee ; And in *their* hands they shall bear thee up, lest at any time 12 thou dash thy foot against a stone. And Jesus **answered and said** unto him, It is said, Thou shalt not tempt the 13 Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all 15 the region round about. And he **went on teaching**<sup>4</sup> in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue 17 on the sabbath day, and stood up for to read. And there

<sup>1</sup> εἰς εἰ—pres. indic. = *assuming* that thou art—taking thine own word for it.

<sup>2</sup> γένηται.

<sup>3</sup> γέγραπται. No one can fail to notice how very often this word occurs in the gospel records. The idea is that of permanence = remaineth as an eternal lesson.

<sup>4</sup> ἔδιδασκεν.

was further delivered<sup>1</sup> unto him the book of the prophet Esaias. And he opened the book, and found the place  
 18 where it was written, The Spirit of the Lord *is* upon me, because he anointed<sup>2</sup> me to preach the gospel to the poor ; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty  
 19 them that are bruised, To preach the acceptable year of  
 20 the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them  
 21 that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture ful-  
 22 filled<sup>3</sup> in your ears. And all bare him witness, and won-  
 dered at the gracious words which proceeded out of his  
 23 mouth. And they said, Is not this Joseph's son ? And he said unto them, Ye will surely say unto me this pro-  
 24 verb, Physician, heal thyself : whatsoever we heard<sup>4</sup> done  
 25 in Capernaum, do also here in thy country. And he said,  
 Verily I say unto you, No prophet is accepted in his own  
 26 country. But I tell you of a truth, many widows were  
 in Israel in the days of Elias, when the heaven was shut  
 up three years and six months, when great famine was  
 27 throughout all the land ; But unto none of them was  
 Elias sent, save unto Sarepta, *a city* of Sidon, unto a  
 28 woman *that was* a widow. And many lepers were in  
 Israel in the time of Eliseus the prophet ; and none of  
 29 them was cleansed, saving Naaman the Syrian. And all  
 they in the synagogue, when they heard these things, were  
 30 filled with wrath, And rose up, and thrust him out of the  
 city, and led him unto the brow of the hill whereon their  
 city was built, that they might cast him down headlong.  
 30 But he passing through the midst of them went his way,

<sup>1</sup> ἐπεδόθη—‘*further*’ is the force of the prefix. The meaning is that *after* He (or perhaps another) had read the first Lesson, which was invariably from the Pentateuch, there was handed to Him the roll for the 2nd lesson.

<sup>2</sup> ἔχρισεν.

<sup>3</sup> πεπλήρωται.

<sup>4</sup> ἤκούσαμεν.

31 And came down to Capernaum, a city of Galilee, and **was**  
 32 **in the way of teaching**<sup>1</sup> them on the sabbath days. And  
 they were **always astonished**<sup>2</sup> at his doctrine: for his  
 word was with power.

33 And in the synagogue there was a man which had a spirit  
 of an unclean devil, and cried out with a loud voice, Let *us*  
 34 alone, what have we to do with thee, *thou* Jesus of Nazareth?  
**didst thou come**<sup>3</sup> to destroy us? I know thee who thou  
 35 art; the Holy One of God. And Jesus rebuked him,  
 saying, Hold thy peace, and come out of him. And when  
 the devil had thrown him in the midst, he came out of  
 36 him, and hurt him not. And **amazement came upon all**,  
**and they began to speak**<sup>4</sup> among themselves, saying, What  
 a word *is* this! for with authority and power he command-  
 37 eth the unclean spirits, and they come out. And the fame  
 of him **began to go out**<sup>5</sup> into every place of the country  
 round about.

38 And he arose out of the synagogue, and entered into  
 Simon's house. And Simon's wife's mother **was one taken**<sup>6</sup>  
 39 with a great fever; and they besought<sup>7</sup> him for her. And  
 he stood over her, and rebuked the fever; and it left her.  
 And immediately she arose and **continued to minister**<sup>8</sup>  
 unto them.

40 Now when the sun was setting, all they that had any  
 sick with divers diseases brought them unto him; and he  
 laid his hands on every one of them, and healed them.  
 41 And devils also **came out** of many, crying out, and saying,

<sup>1</sup> ἦν διδάσκων (Impf.), implying habitual or continuous work.

<sup>2</sup> ἔξεπλήσσοντο.

<sup>3</sup> ἤλθες.

<sup>4</sup> ἐγένετο θάμβος . . . καὶ συνελάλουν.

<sup>5</sup> ἔξεπορεύετο.

<sup>6</sup> ἦν συνεχομένη. Perhaps the translation given above sufficiently indicates what was evidently intended to be brought out—viz., that the fever was *chronic*.

<sup>7</sup> ἤρωτησαν (Aor.). Over and over again, elsewhere, we find the *Imperfect*—implying *repeated attempts* on the part of the petitioners to gain their end. Here, however, Christ had only to be asked *once*. *Cp.* Mark i. 30.

<sup>8</sup> διηκόνει.

Thou art the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was the Christ.

42 And when it was day, he departed and went into a desert place; and the people were earnestly seeking<sup>1</sup> him, and came unto him, and stayed him, that he should not depart  
 43 from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore was I sent.<sup>2</sup>  
 44 And he was preaching<sup>3</sup> in the synagogues of Galilee.

V. 1 And it came to pass, that, as the people pressed upon him and heard<sup>4</sup> the word of God, he was standing<sup>5</sup> by 2 the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and 3 were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and 4 continued teaching the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we toiled all the night, and took<sup>6</sup> nothing: nevertheless at thy word I 6 will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their nets 7 were breaking.<sup>7</sup> And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so 8 that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I 9 am a sinful man, O Lord. For astonishment gat hold<sup>8</sup> on him, and on all that were with him, at the draught of the 10 fishes which they had taken: And so also on James and

<sup>1</sup> ἐπεζήτουν.

<sup>2</sup> ἀπεστάλην.

<sup>3</sup> ἦν κηρύσσων.

<sup>4</sup> ἐν τῷ ἐπικεῖσθαι καὶ ἀκούειν.

<sup>5</sup> ἦν ἐστάως.

<sup>6</sup> κοπιάσαντες οὐδὲν ἐλάβομεν.

<sup>7</sup> διερήσσετο. The process of breaking had begun; but it does not seem to have gone far, for we are told οὐκ ἐσχίσθη (John xxi. 11).

<sup>8</sup> θάμβος περιέσχεν.

John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy; **when he saw**<sup>1</sup> Jesus, he fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And 14 immediately the leprosy departed from him. And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses 15 commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed of 16 their infirmities. But He Himself **was retiring** in the wilderness, **and praying.**<sup>2</sup>

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they (**repeatedly**) **sought**<sup>3</sup> *means* 19 to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into

<sup>1</sup> ιδάν.

<sup>2</sup> ἦν ὑποχωρῶν . . . καὶ προσευχόμενος. The former of these resolved impts. is thus rendered by two early Translators:—‘And he kepte him silfe apart’ (Tynd.): ‘And he kepte him silfe out of the way’ (Cranmer).

<sup>3</sup> ἔχητον. *Repeated* seeking was unavoidable, for, according to S. Mark, the crowd was so great, that they could not even reach the door.

20 the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins **have been forgiven**<sup>1</sup> thee.  
 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can  
 22 forgive sins but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason  
 23 ye in your hearts? Whether is easier, to say, Thy sins **have been forgiven**<sup>1</sup> thee; or to say, Rise up and walk?  
 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and  
 25 go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to  
 26 his own house, glorifying God. And **amazement seized**<sup>2</sup> on all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: 28 and he said unto him, Follow me. And he left all, rose 29 up, and followed him. And Levi made him a great feast in his own house: and there was a great company of 30 publicans and of others that sat down with them. But their scribes and Pharisees **kept up a murmuring**<sup>3</sup> against his disciples, saying, Why do ye eat and drink with 31 publicans and sinners? And Jesus **answered and said** unto them, They that are whole need not a physician; 32 but they that are sick. I **am not come** to call the righteous, but sinners to repentance.

33 And they said unto him, The disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bride-chamber fast while

<sup>1</sup> ἀφέωντάι σοι. Probably a Doric form for 3d pl. pft. pass. of ἀφίημι—viz., ἀφένται. The same form occurs in Matt. ix. 2; Mark ii. 5; 1 John ii. 12.

<sup>2</sup> ἔκστασις ἔλαβεν.

<sup>3</sup> ἐγόγγυζον.

35 the bridegroom is with them? But the days will come, and when the bridegroom shall be taken away from them, then shall they fast in those days.

36 And he spake also a parable unto them; No man **rendeth a piece** from a new garment **and putteth**<sup>1</sup> it upon an old: else he **will rend** the new, and the piece that was *taken* out of the new **will not agree**<sup>2</sup> with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the 38 bottles shall perish. But new wine must be put into 39 new bottles. No man also having drunk old *wine* desireth new; for he saith, The old is excellent.

VI. 1 And it came to pass on a sabbath, that he **was going through**<sup>3</sup> the corn fields; and his disciples **were plucking** the ears of corn, **and eating**,<sup>4</sup> rubbing *them* in *their* 2 hands. And certain of the Pharisees said, Why do ye 3 that which is not lawful on the sabbath days? And Jesus answered them, and said, Did **ye never read**<sup>5</sup> even this, what David did, when himself was an hungered, and 4 they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat 5 but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbat<sup>1</sup> that he entered into the synagogue and taught; and there was 7 a man whose right hand was withered. And the scribes and Pharisees **were watching**<sup>6</sup> him, whether he **intends**

<sup>1</sup> σχίσας ἐπιβάλλει.

<sup>2</sup> σχίσει . . . οὐ συμφωνήσει.

<sup>3</sup> ἐγένετο . . . διαπορεύεσθαι αὐτον . . . καὶ ἔτιλλον. The construction is quite a Hebraism. It is almost certain that S. Luke used Aramaic documents in compiling his Gospel—hence this kind of idiom is very common with him. In Greek of the best Classic period we would have had ἔτυχε διαπορευόμενος.

<sup>4</sup> ἔτιλλον . . . καὶ ἤσθιον.

<sup>5</sup> οὐδὲ τοῦτο ἀνέγνωτε. Cp. Mark ii. 25; Matt. xii. 5; xix. 4, notes. παρεπησόντο.

8 to heal<sup>1</sup> on the sabbath day ; that they might find how to accuse him.<sup>2</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I further ask<sup>3</sup> you ; Is it lawful on the sabbath days to do good, or to do evil ? to 10 save life, or to destroy it ? And he looked round about upon them all, and said unto the man, Stretch forth thy 11 hand. And he did so : and his hand was restored. And they were filled with madness ; and began to commune<sup>4</sup> one with another what they might possibly<sup>5</sup> do to Jesus.

12 And it came to pass in these days, that he went out into the mountain to pray, and continued all night in prayer to 13 God. And when it was day, he called unto him his disciples : and of them he chose twelve ; whom also he 14 named Apostles ; Simon (whom he also named Peter), and Andrew his brother, James and John, and Philip and 15 Bartholomew, and Matthew and Thomas, James the son of 16 Alpheus, and Simon called Zelotes, And Judas the brother 17 of James, and Judas Iscariot, which became traitor.<sup>6</sup> And he came down with them, and stood in a plain, and a great company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to 18 be healed of their diseases ; And they that were vexed 19 with unclean spirits were healed. And the whole multitude sought to touch him : for there went virtue out of him, and healed them all.

<sup>1</sup> εἰ θεραπεύεις—Present of *intention* or *attempt*. See page 18, and consult Buttmann, p. 205.

<sup>2</sup> ἵνα εὑρωσιν κατηγορεῖν.

<sup>3</sup> ἐπερωτῶ. The force of the prefix is not to be overlooked.

<sup>4</sup> διελάλουν.

<sup>5</sup> τί ἀν ποιήσαιεν (Opt.). This construction—both with and without ἀν is found only in S. Luke (see i. 62 ; ix. 46 ; Acts v. 24 ; x. 17 ; xvii. 11 ; xxii. 33). The precise meaning here is that *different possibilities* existed, all of which they duly weighed.

<sup>6</sup> ὁ ἐγένετο προδότης. R.V. = which *was* the traitor.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.  
 21 Blessed *are ye* that hunger now: for ye shall be filled.  
 22 Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.  
 23 Rejoice ye in that day, and leap for joy; for, behold, your reward *is* great in heaven: for in the like manner did  
 24 their fathers unto the prophets. But woe unto you that are rich! for ye **have received to the full**<sup>1</sup> your consolation.  
 25 Woe unto you that are full now, for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.  
 26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.  
 27 But I say unto you which hear, Love your enemies, do  
 28 good to them which hate you, Bless them that curse you,  
 29 and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold  
 30 not thy coat also. **Be giving**<sup>2</sup> to every man that asketh of thee; and of him that taketh away thy goods ask *them*  
 31 not again. And as ye would that men should do to you,  
 32 do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those  
 33 that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do  
 34 even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? even sinners also lend  
 35 to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children

<sup>1</sup> ἀπέχετε—lit. ‘ye have to the full’—a present with force of pft. *Cp.* Matt. vi. 2, where see note.

<sup>2</sup> πάντι αἰτοῦντι σε δίδου. It is the *habit* or the *spirit* of giving that is inculcated.

of the Highest: for he is kind unto the unthankful and  
 36 *to* the evil. Be ye merciful, as your Father is merciful.  
 37 Judge not, and ye shall not be judged: condemn not,  
 and ye shall not be condemned: forgive, and ye shall  
 38 be forgiven: Give, and it shall be given unto you: good  
 measure, pressed down, and shaken together, and running  
 over, shall men give into your bosom. For with the same  
 measure that ye mete withal it shall be measured to you  
 39 again. And he spake also a parable unto them: Surely  
 the blind cannot lead the blind? shall they not both  
 40 fall into the ditch? The disciple is not above his master:  
 41 but every one that is perfect shall be as his master. And  
 why beholdest thou the mote that is in thy brother's eye,  
 but perceivest not the beam that is in thine own eye?  
 42 Or how canst thou say to thy brother, Brother, let me  
 pull out the mote that is in thine eye, when thou thyself  
 beholdest not the beam that is in thine own eye? Thou  
 hypocrite, cast out first the beam out of thine own eye,  
 and then shalt thou see clearly to pull out the mote that  
 43 is in thy brother's eye. For **there is no good tree that**  
**bringeth forth**<sup>1</sup> corrupt fruit; nor again a corrupt tree  
 44 that bringeth forth good fruit. For every tree is known  
 by his own fruit. For of thorns men do not gather figs,  
 45 nor of a bramble bush gather they grapes. A good man  
 out of the good treasure of his heart bringeth forth that  
 which is good; and an evil man out of the evil treasure  
 of his heart bringeth forth that which is evil: for of the  
 abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things  
 47 which I say? Whosoever cometh to me, and heareth my  
 sayings, and doeth them, I will show you to whom he is  
 48 like. He is like a man **building** an house, **who digged**  
**and kept deepening**,<sup>2</sup> and laid the foundation on the rock:

<sup>1</sup> Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν.

<sup>2</sup> ὅς ἔσκαψεν καὶ ἐβαθυνεν. Why should not the *picturesque force* of the original be preserved? The two verbs are not a Hebraism for 'he dug deep.' See Winer, 588: Simcox, 205.

and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was well built. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell in; and the ruin of that house was great.

VII. 1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.  
 2 And a certain centurion's servant, who was dear unto him,  
 3 was sick, and **on the point of death**.<sup>1</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and **thoroughly save**<sup>2</sup>  
 4 his servant. And when they came to Jesus, they **continued to beseech him urgently**,<sup>3</sup> saying, He is worthy  
 5 that thou, on thy part, shouldest do this for him: For he loveth our nation, and **himself built**<sup>4</sup> us a synagogue.  
 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy  
 7 that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but  
 8 say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do  
 9 this, and he doeth *it*. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, not even in  
 10 Israel **found I**<sup>5</sup> so great faith. And they that were sent, **returned**<sup>6</sup> to the house, and found the servant whole.  
 11 And it came to pass the day after, that he went into a city called Nain; and his disciples went with him, and

<sup>1</sup> ἤμελλεν τελευτᾶν.

<sup>2</sup> διασώσῃ.

<sup>3</sup> παρεκάλουν . . . σπουδαίως.

<sup>4</sup> αὐτὸς ὁκοδόμησεν.

<sup>5</sup> εὗρον.

<sup>6</sup> ὑποστρέψαντες (resolved participle).

12 much people. Now when he came nigh to the gate of the city, behold, there was a dead man **being carried out**,<sup>1</sup> the only son of his mother, and she was a widow : 13 and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto 14 her, **Be not weeping.**<sup>2</sup> And he came and touched the bier : and they that bare *him* stood still. And he said, Young 15 man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his 16 mother. And **fear took hold**<sup>3</sup> on all : and they glorified God, saying, That a great prophet is risen up among us ; 17 and, that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John showed him of all these things. 19 And John **called**<sup>4</sup> unto him two of his disciples, and sent *them* to the Lord, saying, Art thou he that should come ? 20 or **are we to look**<sup>5</sup> for another ? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or **are we to** 21 **look** for another ? And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits ; and 22 unto many *that were* blind he gave sight. Then He answering said unto them, Go your way, and tell John what things ye **saw** and **heard** ;<sup>6</sup> how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the 23 dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see ? A reed

<sup>1</sup> ἔξεκομίζετο.

<sup>2</sup> μὴ κλαῖε. The force of this continuous present with μή is equivalent to 'stop weeping,' or 'dry up thy tears.'

<sup>3</sup> Ἐλαβεν δὲ φόβος.

<sup>4</sup> προσκαλεσάμενος (resolved participle).

<sup>5</sup> προσδοκῶμεν. *Cp.* Matt. xi. 3, see note.

<sup>6</sup> εἰδετε καὶ ἡκούσατε.

25 shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' 26 courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way 28 before thee. I say unto you, Among those that are born of women there is not a greater than John: but he that is 29 least in the kingdom of God is greater than he. And all the people **when they heard**<sup>1</sup> *him*, and the publicans, justified God, **and were baptized**<sup>2</sup> with the baptism 30 of John. But the Pharisees and lawyers rejected the counsel of God against themselves, **and were not baptized** of him.

31 Whereunto then shall I liken the men of this generation? 32 and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, we **piped** unto you, and ye **danced not**; 33 we **mourned** to you, and ye **wept not**.<sup>3</sup> For John the Baptist **is come** neither eating bread nor drinking wine; and 34 ye say, He hath a devil. The Son of man **is come** eating and drinking; and ye say, Behold, a gluttonous man, and 35 a wine-bibber, a friend of publicans and sinners! But Wisdom **was justified**<sup>4</sup> of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, 37 and sat down to meat. And, behold, a woman which was in the city—a sinner; and when she knew that Jesus sat at meat in the Pharisee's house, she brought an 38 alabaster box of ointment, And stood at his feet behind

<sup>1</sup> ἀκούσας.

<sup>2</sup> βαπτισθέντες (so in v. 30).

<sup>3</sup> Ήνδήσαμεν—ώρχήσασθε—έθρηνήσαμεν—έκλαυσατε (all Aorists).

<sup>4</sup> ἔδικαιώθη. See note on Matt. xi. 19. Farrar (Cambridge Greek Test.) regards the Aorist here as Gnomic, and would translate 'is justified.'

him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and **was** **eagerly** **kissing** his feet, and **anointing**<sup>1</sup> *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, **would have known** all along<sup>2</sup> who and what manner of woman *this is* that is touching<sup>3</sup> him ; for she is a sinner. And Jesus **answered** and **said**<sup>4</sup> unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Therefore, which of them will love him most ? Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped *them* with her hair. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins

<sup>1</sup> κατεφίλει . . . καὶ ηλειφεν (both Impst.).

<sup>2</sup> ἔγινωσκεν διν (literally 'would have been knowing'). The protasis is Οὗτος εἰ θν προφήτης : and the two clauses together furnish us with a good example of a Conditional Sentence of the IV. Class (see p. 33). An Aorist may be in the Apodosis (Matt. xi. 21, 23, &c.) ; or a Plu. perf. (John xiv. 7).

<sup>3</sup> ἀπτεταί.

<sup>4</sup> διηκόνουν.

50 also? And he said to the woman, Thy faith hath saved thee; go in peace.

VIII. 1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the 2 twelve were with him. And certain women, which had been healed of evil spirits and infirmities, Mary called 3 Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which **were in the way of ministering**<sup>1</sup> unto him of their substance.

4 And when much people **were gathering** together, and they of every city **were coming**<sup>2</sup> to him, he spake by a 5 parable: The sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden 6 down, and the fowls of the air devoured it. And some fell upon the rock; and as soon as it was sprung up, 7 it withered away, because it lacked moisture. And some fell among the thorns; and the thorns sprang up with 8 it, and choked it. And other fell on the good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, What might this parable 10 be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the others in parables; that seeing they might not see, and hearing 11 they might not understand. Now the parable is this: 12 The seed is the word of God. Those by the way-side are they that **heard**; <sup>3</sup> then cometh the devil, and taketh away the word out of their hearts, lest they should be- 13 lieve and be saved. They on the rock *are they*, which, when they **have once heard**,<sup>4</sup> receive the word with-

<sup>1</sup> διηκόνουν.

<sup>3</sup> οἱ ἀκούσαντες.

<sup>2</sup> Συνιόντος . . . ἐπιπορευομένων.

<sup>4</sup> οἵταν ἀκούσωσιν.

joy ; and these have not root, which for a while believe,  
 14 and in time of temptation fall away. And that which  
 fell among the thorns are they, which, when they have  
 heard, go forth, and are choked with cares and riches  
 and pleasures of *this* life, and bring no fruit to perfec-  
 15 tion. But that on the good ground are they, which in an  
 honest and good heart, **heard** the word, and keep *it*, and  
 bring forth fruit with patience.

16 No man, when he hath lighted a candle, covereth it  
 with a vessel, or putteth *it* under a bed ; but setteth *it* on  
 a candlestick, that they which enter in may see the light.  
 17 For nothing is secret that shall not be made manifest ;  
 neither *any thing* hid that shall not be known and come  
 18 abroad. Take heed therefore how ye hear : for whoso-  
 ever hath, to him shall be given ; and whosoever hath  
 not, from him shall be taken even that which he thinketh  
 he hath.

19 Then came to him *his* mother and his brethren, and  
 20 could not come at him for the press. And it was told him  
 by *certain*, which said, Thy mother and thy brethren stand  
 21 without, desiring to see thee. And he answered and said  
 unto them, My mother and my brethren are these which  
 hear the word of God, and do it.

22 Now it came to pass on one of those days, that he  
 went into a ship with his disciples : and he said unto  
 them, Let us go over unto the other side of the lake.  
 23 And they launched forth. But as they **were sailing**<sup>1</sup> he  
 fell asleep : and there came down a storm of wind on the  
 lake : and they **began to be filled with water, and to be**  
 24 **in jeopardy.**<sup>2</sup> And they came to him, and awoke him,  
 saying, Master, master, we are **perishing** !<sup>3</sup> Then he

<sup>1</sup> πλεόντων δὲ αὐτῶν.

<sup>2</sup> συνεπληροῦντο καὶ ἐκινδύνευον. (See p. 19).

<sup>3</sup> ἀπολλύμεθα. Matt. (viii. 25) has 'Lord ! Save ! we are perishing' : Mark (iv. 38), 'Rabbi, carest thou not that we are perishing' ?—The situation was intensely critical.

arose, and rebuked the wind and the raging of the water :  
 25 and they ceased, and there **came** a calm. And he said unto them, Where is your faith? And they **were afraid** and wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gerasenes,  
 27 which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils, and for long time ware no clothes,  
 28 neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee,  
 29 torment me not. (For he was **commanding**<sup>1</sup> the unclean spirit to come out of the man. For oftentimes it had caught him ; and he **used to be kept bound** with chains and in fetters ; and **breaking** the bands, he **used to be driven**<sup>2</sup>  
 30 of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion : because  
 31 many devils were entered into him. And they besought him that he would not command them to go out into  
 32 the deep. And there was there an herd of many swine feeding on the mountain : and they besought him that he would suffer them to enter into them. And he suffered  
 33 them. Then went the devils out of the man, and entered into the swine ; and the herd ran violently down the steep  
 34 place into the lake, and were choked. When they that fed *them* saw what **had been done**,<sup>3</sup> they fled, and went  
 35 and told *it* in the city and in the country. Then they went out to see what **had been done** ; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind :

<sup>1</sup> παρήγγελλεν. (Another reading is παρήγγειλεν.)

<sup>2</sup> ἔδεσμεύετο . . . διαρήσσων . . . ἤλαννετο. Imperfects of *habit*.

<sup>3</sup> τὸ γεγονός. (So in v. 35).

36 and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gerasenes round about besought him to depart from them ; for they were taken with great fear. And he 38 went up into a ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, 39 saying, Return to thine own house, and show how great things God **did**<sup>1</sup> unto thee. And he went his way, and published throughout the whole city how great things 40 Jesus had done unto him. And it came to pass, that, on Jesus returning, the people *gladly* received him : for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him that he would come into his 42 house ; For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people **were thronging**<sup>2</sup> him.

43 And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither 44 could be healed of any, Came behind *him*, and touched the border of his garment : and immediately her issue of 45 blood stanch'd. And Jesus said, Who touched me ? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*.

46 And Jesus said, Somebody **touched**<sup>3</sup> me : for I **perceived** 47 that virtue **had gone**<sup>4</sup> out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she **touched** him, and how she was

<sup>1</sup> ἐποίησεν.

<sup>2</sup> συνέπνυγον.

<sup>3</sup> ἤψατο.

<sup>4</sup> ἔγνων . . . ἐξεληλυθοῦσαν.

48 healed immediately. And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

49 While he **was yet speaking**,<sup>1</sup> there cometh one from the ruler of the synagogue's *house*, saying to him, Thy 50 daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: 51 believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter and James and John, and the father and 52 the mother of the maiden. And all **were weeping, and bewailing**<sup>2</sup> her: but he said, Weep not: for she is not 53 dead, but sleepeth. And they **were laughing him to** 54 **scorn**,<sup>3</sup> knowing that she was dead. And he took her 55 by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he 56 commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what **had been done**.

IX. 1 Then he called the twelve together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and 3 to heal. And he said unto them, Take nothing for *your* journey, neither staff, nor scrip, neither bread, neither 4 money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when you go out of that city, shake off the dust from your feet for a 6 testimony against them. And they departed, and went through the towns, preaching the gospel, and healing everywhere.

7 Now Herod the tetrarch heard of all that **was being done**:<sup>4</sup> and he was perplexed, because that it was said of some, that John **had been raised**<sup>5</sup> from the dead; 8 And of some, that Elias had appeared; and of others,

<sup>1</sup> Ετι αύτοῦ λαλοῦντος.

<sup>2</sup> ἔκλαιον . . . καὶ ἐκόπτοντο.

<sup>3</sup> κατεγέλων.

<sup>4</sup> τὰ γυνόμενα.

<sup>5</sup> ἡγέρθη.

9 that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this of whom I hear such things? And he **made repeated attempts**<sup>1</sup> to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went 11 aside privately into a city called Bethsaida. And the people, when they knew *it*, followed him: and he received them, and **proceeded to speak**<sup>2</sup> unto them of the kingdom of God, and **to heal**<sup>2</sup> them that had need of healing.

12 And the day began to wear away, and the twelve came, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert 13 place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except perchance<sup>3</sup> we should go and buy 14 meat for all this people. (For they were about five thousand men.) And he said to his disciples, Make 15 them sit down in companies about fifty each. And they 16 did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and **went on giving**<sup>4</sup> to

<sup>1</sup> ἐξήτευ. The A.V.'s rendering 'he desired' is very insufficient. And is the R.V.'s ('he sought') perfectly accurate? No indication is thereby conveyed to the English reader that what the verb (an Impf.) suggests is that *many a time* Herod tried to see Him. And this accords with xxiii. 8, 'he was desirous to see Him *of a long season*.'

<sup>2</sup> ἐλάλει . . . καὶ ἰάτο.

<sup>3</sup> εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν. One of the two undoubted cases of *εἰ* being found in the N.T. followed by the conjunctive. The other instance is 1 Cor. ix. 11, *εἰ θερίσωμεν*. 1 Cor. xiv. 5 is doubtful--a good reading being διερμηνεύει (indic.). The conjunctive in the case before us, Buttmann (p. 221) regards as a 'conjunct. dubitativus,' in which case the sense would be 'Unless—are we to go and buy?'

<sup>4</sup> ἔδιδον. The 'brake' is Aor. (*κατέκλασεν*) and the 'gave' of the A.V.

17 the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, 19 Whom say the people that I am? They **answered and said**, John the Baptist; but some *say*, Elias; and others *say*, 20 that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter **answered and said**, The Christ of God. And he straitly charged them, 22 and commanded *them* to tell no man that thing; Saying The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If any *man* **would**<sup>1</sup> come after me, let him deny himself, and take up his cross daily, and 24 follow me. For whosoever **would** save his life shall lose it: but whosoever **would** lose his life for my sake, the same 25 shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy 27 angels. But I tell you of a truth, there be some standing here, which **shall in no wise taste**<sup>2</sup> of death, till they see the kingdom of God.

28 And it came to pass, about an eight days after these and R.V. impt.—from which we learn this detail that the miracle “took place between the act of breaking and the continuous distribution” (Farrar in loc.). *Cp.* Mark vi. 41.

<sup>1</sup> θέλει—and so twice in v. 24.

<sup>2</sup> οὐ μὴ γεύσωνται. What is known as “The Canon of Dawes” (according to which, after *οὐ μή*, in the Active and Middle, only the Subjunct. of 2nd Aorist can stand) is not always followed, even in ordinary Greek usage. It is not surprising, therefore, that it breaks down in the N.T., where, frequently, we have the Fut. and the 1st Aor. Subj.

sayings, he took Peter and John and James, and went up  
 29 into the mountain to pray. And as he **was praying**,<sup>1</sup> the  
 fashion of his countenance was altered, and his raiment  
 30 **became** white *and* glistering. And, behold, there **were**  
**talking**<sup>2</sup> with him two men, which were Moses and Elias ;  
 31 Who appeared in glory, and spake of his decease which  
 32 he should accomplish at Jerusalem. But Peter and they  
 that were with him **had been heavy with sleep, but when**  
**they once fully awaked**,<sup>3</sup> they saw his glory, and the  
 33 two men that stood with him. And it came to pass, as they  
**were parting**<sup>4</sup> from him, Peter said unto Jesus, Master,  
 it is good for us to be here : and let us make three taber-  
 nacles ; one for thee, and one for Moses, and one for  
 34 Elias : not knowing what he said. While he **was thus**  
**speaking**, there came a cloud and overshadowed them :  
 35 and they feared as they entered into the cloud. And  
 there came a voice out of the cloud, saying, This is my  
 36 beloved Son. And when the voice **came**,<sup>5</sup> Jesus was  
 found alone. And they kept *it* close, and told no man in  
 those days any of those things which they had seen.  
 37 And it came to pass, that on the next day, when they  
 were come down from the hill, much people met him.  
 38 And, behold, a man of the company cried out, saying,  
 Master, I beseech thee, look upon my son ; for he is  
 39 mine only child : And, lo, a spirit taketh him and he  
 suddenly crieth out ; and it teareth him that he foameth  
 again, and, bruising him, hardly departeth from him.  
 40 And I besought thy disciples to cast him out ; and they  
 41 could not. And Jesus **answered and said**, O faithless and  
 perverse generation ! how long shall I be with you, and  
 42 suffer you ? Bring thy son hither. And as he was yet a  
 coming, the devil threw him down, and tare *him*. And

<sup>1</sup> ἐν τῷ προσεύχεσθαι.

<sup>2</sup> συνελάλουν.

<sup>3</sup> ἥσαν βεβαρημένοι ὑπνῷ διαγρηγορήσαντες δέ.

<sup>4</sup> ἐν τῷ διαχωρίζεσθαι.

<sup>5</sup> ἐν τῷ γενέσθαι.

Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But, while they wondered every one at all things which 44 Jesus did, he said unto his disciples, Let these sayings sink down into your ears : for the Son of man **is about to** 45 **be delivered**<sup>1</sup> into the hands of men. But they **remained ignorant**<sup>2</sup> of this saying, and it was hid from them, **that they should not perceive it**<sup>3</sup> and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of 47 them should be greatest. And Jesus, **when he perceived**<sup>4</sup> the thought of their heart, took a child, and set him by 48 him, And said unto them, Whosoever shall receive this child in my name receiveth me ; and whosoever shall receive me receiveth him that sent me : for he that is least 49 among you all, the same **is** great. And John answered and said, Master, we saw one casting out devils in thy name ; and we **were for forbidding**<sup>5</sup> him, because he 50 followeth not with us. And Jesus said unto him, **seek not to forbid him** :<sup>6</sup> for he that is not against us is for us.

51 And it came to pass, when **the days were coming to the full**<sup>7</sup> that he should be received up, he stedfastly set

<sup>1</sup> μέλλει παραδίδοσθαι.

<sup>2</sup> ἡγνόουν—their ignorance and incapacity seemed *permanent*. *Cp.* Mark ix. 32, note.

<sup>3</sup> ἵνα μὴ αἰσθωνται. The A.V.=‘that they perceived it not’ is clearly wrong. The translation we have adopted is that of the R.V., and of Farrar, who says, “The *īna* represents the *divine purpose*.” But possibly Buttmann is right who gives this as an example of constructions with *īna* where *purpose* “recedes into the back ground,” the *īna* clause being equivalent to the Infinitive (with or without *ώστε*). Accordingly Buttmann’s rendering is—“so that they could not understand it.” Among his other examples are John xv. 13 ; 1 Thess. v. 4 ; John ix. 2 ; John v. 20.

<sup>4</sup> ιδών seems the better reading.

<sup>5</sup> ἐκωλύομεν—Impst. of attempted action. *Cp.* Mark ix. 38.

<sup>6</sup> μη κωλύετε. *Cp.* Mark ix. 39.

<sup>7</sup> ἐν τῷ συμπληροῦσθαι.

52 his face to go to Jerusalem, And sent messengers before his face : and they went, and entered into a village of the 53 Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go 54 to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire 55 to come down from heaven and consume them ? But he 56 turned, and rebuked them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, I will follow thee whithersoever 58 thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air *have* nests ; but the Son of 59 man hath not where to lay *his* head. And he said unto another, Follow me. But he said, Lord, suffer me first to go 60 and bury my father. Jesus said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home at my 62 house. And Jesus said unto him, No man, **having once put**<sup>1</sup> his hand to the plough, and looking back, is fit for the kingdom of God.

X. 1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself **was about to**<sup>2</sup> come.

2 And he said unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his 3 harvest. Go your ways : behold, I send you forth as 4 lambs among wolves. Carry neither purse, nor scrip, nor shoes : and **do not once salute a man**<sup>3</sup> by the way.

<sup>1</sup> ἐπιβαλλών—2nd Aor. Participle. In translating, an attempt ought surely to be made to distinguish its force from that of the succeeding *pres.* part βλέπων.

<sup>2</sup> ἥμελλεν.

<sup>3</sup> μηδένα ἀσπάσησθε (Aor. conj.)—to be distinguished from the preceding μὴ βαστάζετε=do not *habitually* carry.

5 And into whatsoever house ye **shall enter**,<sup>1</sup> first say, Peace  
 6 *be* to this house. And if a son of peace be there, your  
 peace shall rest upon it : if not, it shall turn to you again.  
 7 And in the same house remain, eating and drinking such  
 things as they give : for the labourer is worthy of his hire.  
 8 Go not from house to house. And into whatsoever city ye  
 enter, and they receive you, eat such things as are set  
 9 before you : And heal the sick that are therein ; and say  
 unto them, The kingdom of God is come nigh unto you.  
 10 But into whatsoever city ye **shall enter**, and they receive  
 you not, go your ways out into the streets of the same, and  
 11 say, Even the very dust of your city, which cleaveth to our  
 feet, we do wipe off against you : notwithstanding, be ye  
 12 sure of this, that the kingdom of God is come nigh. I  
 say unto you, That it shall be more tolerable in that day  
 13 for Sodom, than for that city. Woe unto thee, Chorazin !  
 woe unto thee, Bethsaida ! for if the mighty works had  
 been done in Tyre and Sidon which **were done**<sup>2</sup> in you,  
 they had a great while ago repented, sitting in sackcloth  
 14 and ashes. But it shall be more tolerable for Tyre and  
 15 Sidon at the judgment, than for you. And thou, Caper-  
 naum, shalt thou be exalted to heaven ? Thou shalt be  
 16 thrust down to hell. He that heareth you heareth me ;  
 and he that despiseth you despiseth me : and he that  
 despiseth me despiseth him that sent me.  
 17 And the seventy returned again with joy, saying, Lord,  
 even the devils **subject themselves**<sup>3</sup> unto us through thy  
 18 name. And he said unto them, I **was beholding** Satan as  
 19 lightning **fall**<sup>4</sup> from heaven. Behold, I **have given**<sup>5</sup> unto

<sup>1</sup> εἰς ἦν δ' ἀν εἰσέλθητε (so in v. 10).

<sup>2</sup> αἱ γενόμεναι.

<sup>3</sup> ὑποτάσσεται (Middle).

<sup>4</sup> Ἐθεώρουν τὸν Σατανᾶν . . . πεσόντα. What these words really mean is—‘Satan fell like lightning : I was there beholding.’ ‘The mixture of the imperfect (έθεώρουν) with the Aorist (πεσόντα) seems to imply the *two* thoughts that’ Christ watched—*followed with His gaze* Satan’s fall from the Zenith, and saw him lying where he had fallen” (Farrar, Camb. Gr. Test. in loc.).

<sup>5</sup> δέδωκα.

you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any 20 means hurt you. Notwithstanding in this rejoice not, that the spirits **subject themselves** unto you ; but rejoice, because your names are written in heaven.

21 In that same hour He rejoiced in the holy spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou **didst hide**<sup>1</sup> these things from the wise and prudent, and **didst reveal**<sup>2</sup> them unto babes : even so, Father ; for 22 so it seemed good in thy sight. All things **were delivered**<sup>3</sup> to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son **willeth**<sup>4</sup> to **reveal him**.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see : 24 For I tell you, that many prophets and kings **desired**<sup>5</sup> to see those things which ye see, and **did not see**<sup>5</sup> *them* ; and to hear those things which ye hear, and **did not hear**<sup>5</sup> *them*.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal 26 life ? He said unto him, What is written in the law ? 27 how readest thou ? And he **answered and said**, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with 28 all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou 29 shalt live. But he, willing to justify himself, said unto 30 Jesus, And who is my neighbour ? And Jesus **took him** up,<sup>6</sup> and **said**, A certain *man* **was going down** from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and 31 departed, leaving *him* half dead. And by chance there

<sup>1</sup> ἀπέκρυψας . . .

<sup>2</sup> ἀπεκάλυψας.

<sup>3</sup> παρεδόθη.

<sup>4</sup> βούληται.

<sup>5</sup> ἡθέλησαν . . . εἶδαν . . . ἤκουσαν.

<sup>6</sup> ὑπολαβών. The answer contained more than the question suggested.

was going down<sup>1</sup> a certain priest that way: and when  
 32 he saw him, he passed by on the other side. And like-  
 wise a Levite, when he was at the place, came and looked  
 33 *on him*, and passed by on the other side. But a certain  
 Samaritan, as he journeyed, came where he was: and  
 34 when he saw him, he had compassion *on him*, And went  
 to him, and bound up his wounds, pouring in oil and  
 wine, and set him on his own beast, and brought him  
 35 to an inn, and took care of him. And on the morrow  
 he took out two pence, and gave *them* to the host, and  
 said unto him, Take care of him: and whatsoever thou  
 spendest more, when I come again, I will repay thee.  
 36 Which now of these three, thinkest thou, is become<sup>2</sup>  
 37 neighbour unto him that fell among the thieves? And  
 he said, He that shewed mercy on him. Then said  
 Jesus unto him, Go, and do thou likewise.

38 Now, as they went, he entered into a certain village:  
 and a certain woman named Martha received him into  
 39 her house. And she had a sister called Mary, which  
 also sat at the Lord's feet, and was hearing<sup>3</sup> his word.  
 40 But Martha was cumbered about much serving, and came  
 to him, and said, Lord, dost thou not care that my sister  
 was thinking of leaving<sup>4</sup> me to serve alone? bid her  
 41 therefore that she help me. And the Lord answered and  
 said unto her, Martha, Martha, thou art careful and  
 42 troubled about many things; But one thing is needful:  
 and Mary hath chosen that good part, which shall not  
 be taken away from her.

XI. 1 And it came to pass, that, as he was praying in a  
 certain place, when he ceased, one of his disciples said  
 unto him, Lord, teach us to pray, as John also taught his  
 2 disciples. And he said unto them, When ye pray, say,  
 Father, Hallowed be thy name. Thy kingdom come.

<sup>1</sup> κατέβαινεν (so in v. 31).

<sup>2</sup> γεγονέναι = *has proved* himself.

<sup>3</sup> ἤκουεν. “Was listening to His discourse” (Farrar).

<sup>4</sup> κατέλειπεν (Impf.).

3, 4 Give us day by day our daily bread. And forgive us our sins : for we also forgive every one that is indebted to us. And lead us not into temptation. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; For a friend of mine [just] came to me<sup>1</sup> from his journey, and I have nothing to set before him ? 7 And he from within shall answer and say, Trouble me not : the door has been already shut,<sup>2</sup> and my children are with me in bed ; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will 9 rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye 10 shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or if *he ask* a fish, will he for 12 a fish give him a serpent ? Or if he shall ask an egg, will 13 he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ?

14 And he was casting out<sup>3</sup> a devil, and it was dumb. And it came to pass, when the devil was gone out, the 15 dumb spake ; and the people [at once] wondered.<sup>4</sup> But some of them said, He casteth out devils through

<sup>1</sup> παρεγένετο.

<sup>2</sup> ἥδη . . . κέκλεισται. It is implied that—the door being shut for the night—there is no mind to open it.

<sup>3</sup> ἦν ἐκβάλλων. Does Farrar make too much of the force of this Analytic continuous Impf., when he says that it “perhaps implies that this was like some of those later miracles of Christ in which the result was not instantly accomplished ? ”

<sup>4</sup> ἐθαύμασαν. The Aorist indicates that the wonder was an *instantaneous* result. When any other sense is intended, it is always ἐθαύμαζον.

16 Beelzebub the chief of the devils. And others, tempt-  
 17 ing *him*, sought of him a sign from heaven. But he,  
     knowing their thoughts, said unto them, Every kingdom  
     divided against itself is brought to desolation; and a  
 18 house *divided* against a house falleth. If Satan also  
     is **once divided**<sup>1</sup> against himself, how shall his kingdom  
     stand? because ye say that I cast out devils through  
 19 Beelzebub. And if I by Beelzebub cast out devils, by  
     whom do your sons cast *them* out? therefore shall they  
 20 be your judges. But if I with the finger of God cast out  
     devils, no doubt the kingdom of God is come upon you.  
 21 When the strong man armed keepeth his palace, his  
 22 goods are in peace: But when a stronger than he shall  
     come upon him, and overcome him, he taketh from him  
     all his armour wherein he trusteth, and divideth his  
 23 spoils. He that is not with me is against me; and he  
 24 that gathereth not with me scattereth. When the un-  
     clean spirit is gone out of the man, he walketh through  
     dry places, seeking rest; and finding none, he saith, I  
 25 will return unto my house whence I came out. And  
     when he is **come**,<sup>2</sup> he findeth it swept and garnished.  
 26 Then goeth he, and taketh *to him* seven other spirits  
     more wicked than himself; and they enter in, and dwell  
     there: and the last *state* of that man **becometh**<sup>3</sup> worse  
     than the first.  
 27 And it came to pass, as he **was speaking**<sup>4</sup> these things,  
     a certain woman of the company lifted up her voice, and  
     said unto him, Blessed *is* the womb that bare thee, and  
 28 the paps which thou **didst suck**.<sup>5</sup> But he said, Yea  
     rather, blessed *are* they that hear the word of God, and  
     keep it.  
 29 And when the people **were gathering**<sup>6</sup> thick together, he

<sup>1</sup> Διεμερίσθη. See Mark iii. 26, note.

<sup>3</sup> γίνεται.

<sup>5</sup> ἐθήλασας.

<sup>2</sup> ἔλθον.

<sup>4</sup> ἐν τῷ λέγειν αὐτόν.

<sup>6</sup> ἐπαθροιζομένων.

began to say, This is an evil generation ; they seek a sign ; and there shall no sign be given it, but the sign of Jonas.

30 For as Jonas was a sign unto the Ninevites, so shall also 31 the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; 32 and, behold, a greater than Solomon *is* here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* 33 here. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under the bushel, but on the candlestick, that they which come in may see the light.

34 The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when 35 *thine eye* is evil, thy body also *is* full of darkness. **Look**, therefore, whether the light which is in thee **is not** 36 darkness.<sup>1</sup> If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when a candle with its bright shining doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had 39 not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of 40 ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also ? 41 But rather give alms of such things as are within ;<sup>2</sup> and,

<sup>1</sup> σκόπει οὖν μὴ . . . ἔστιν—rendered as above on the authority of Buttmann, who (p. 243) says, “since σκοπεῖν is never used in the sense of φυλάσσεσθαι like the above two verbs (βλέπειν and ὁρᾶν), but uniformly in its proper signification ‘to *look at*,’ ‘*regard*,’ the dependent clause is to be taken as an indirect question in the Indicative.”

<sup>2</sup> τὰ ἐνόντα.

42 behold, all things are clean unto you. But woe unto you, Pharisees ! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other  
 43 undone. Woe unto you, Pharisees ! for ye love the uppermost seats of the synagogues, and greetings in the  
 44 markets. Woe unto you ! for ye are as graves which appear not, and the men that walk over *them* are not  
 45 aware of *them*. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us  
 46 also. And he said, Woe unto you also, *ye* lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.  
 47 Woe unto you ! for ye build the sepulchres of the prophets,  
 48 and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed  
 49 them, and ye build. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of  
 50 them they shall slay and persecute : That the blood of all the prophets, which **has been shed**<sup>1</sup> from the foundation  
 51 of the world, may be required of this generation ; From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple : verily I say  
 52 unto you, It shall be required of this generation. Woe unto you, lawyers ! for ye **took away**<sup>2</sup> the key of knowledge : ye entered not in yourselves, and them that **were trying to**  
 53 **enter in**<sup>3</sup> ye hindered. And when he was come out<sup>4</sup> unto them, the scribes and Pharisees began to urge *him* vehemently, and to provoke him to speak of many things ;  
 54 Laying wait for him to catch something out of his mouth.

<sup>1</sup> τὸ ἐκκεχυμένον.

<sup>2</sup> ἤρατε.

<sup>3</sup> τοὺς εἰσερχομένους. Case of de conatu. The Aorist ἐκωλύσατε—ye 'hindered,' implies that the resistance was at the very threshold.

<sup>4</sup> ἔξελθόντος.

XII. 1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, 2 which is, hypocrisy. But there is nothing covered, that shall not be revealed ; neither hid, that shall not be 3 known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the 4 house-tops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no 5 more than they can do. But I will forewarn you whom ye are to fear :<sup>1</sup> Fear him, which after he hath once killed<sup>2</sup> hath power to cast into hell ; yea, I say unto you, 6 Fear him. Are not five sparrows sold for two farthings ? 7 and not one of them is forgotten before God : But even the very hairs of your head are all numbered. Fear not : 8 ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of 9 God : But he that denieth me before men, shall be denied 10 before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost 11 it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye are to answer, or 12 what ye are to say.<sup>3</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak

<sup>1</sup> τίνα φοβηθῆτε. Conjunct. dubitativus or deliberativus (see p. 27). It is a mistake to suppose that this construction is used in direct questions ; we find it in indirect questions also—e.g. Matt. vi. 25 ; xv. 32 ; viii. 20 ; Mark xiii. 11 ; John xii. 49. It is also found in vv. 11, 22, 29 of this chapter. See Buttmann, p. 255.

<sup>2</sup> μετὰ τὸ ἀποκτεῖναι (Aor.).

<sup>3</sup> ἀπολογήσησθε . . . εἴπητε.

to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he went on thinking<sup>1</sup> within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night they are requiring<sup>2</sup> thy soul of thee; then whose shall those things be which thou didst provide.<sup>3</sup>

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye are to eat;

23 neither for the body, what ye are to put on.<sup>4</sup> The life is more than the meat, and the body is more than the raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then are not able<sup>5</sup> to do even that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he

<sup>1</sup> διελογίζετο.

<sup>2</sup> τὴν ψυχὴν σου αἴτοῦσιν.

<sup>3</sup> ἡτοίμασας.

<sup>4</sup> τὶ φαγητε . . . τὶ ἐνδύσησθε.

<sup>5</sup> δύνασθε (Indic.).

29 clothe you, O ye of little faith? And seek not ye what ye are to eat, and what ye are to drink,<sup>1</sup> neither be ye of 30 doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye 31 have need of these things. But rather seek ye His kingdom; and these things shall be added unto you. 32 Fear not, little flock: for it is your Father's good pleasure<sup>2</sup> 33 to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief 34 approacheth, neither moth corrupteth. For where your 35 treasure is, there will your heart be also. Let your loins 36 be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he once cometh and 37 knocketh,<sup>3</sup> they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and shall 38 come near<sup>4</sup> and serve them. And if he shall come in the second watch, or come in the third watch, and find them 39 so, blessed are those servants. But ye know this,<sup>5</sup> that if the goodman of the house had known what hour the thief was coming, he would have watched, and not have 40 suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this

<sup>1</sup> τί φάγητε . . . τί πίητε.

<sup>2</sup> διτι εύδόκησεν ὁ πατὴρ ὑμῶν δοῦναι—lit. ‘because your father became well pleased to give.

<sup>3</sup> ἐλθόντος καὶ κρούσαντος. R.V. ‘When he cometh and knocketh.’ But why not try to show that the Participles are Aorists?

<sup>4</sup> παρελθών. R.V. ‘shall come’—disregarding the force of the prefix.

<sup>5</sup> τοῦτο δε γινώσκετε. R.V. ‘But know this.’ It seems more natural to hold (with Farrar) that the Mood is Indicative.

42 parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* 43 portion of meat in due season? Blessed *is* that servant, 44 whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all 45 that he hath. But and if that servant **shall say** in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, 46 and to be drunken; The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will 47 appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and neither did according 48 to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. And unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 I **came** to send fire on the earth; and what will I, if it 50 **is already kindled?**<sup>1</sup> But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I **came hither**<sup>2</sup> to give peace on earth? 52 I tell you, Nay; but rather division: For from henceforth five in one house **shall remain divided**,<sup>3</sup> three against two,

<sup>1</sup> εἰ ήδη ἀνήφθη. Another reading is τι θέλω εἰ ήδη ἀνήφθη:—How I would that it had been already kindled! Another punctuation gives the reading καὶ τι θέλω; εἰ ήδη ἀνήφθη—And what will I? Would that it were already kindled! According to this construction the *ei* would correspond to εἴθε or εἰ γάρ of Classical Greek, which with Indic. are used to express a wish, the realisation of which the speaker knows to be *impossible*.

<sup>2</sup> παρεγενόμην. R.V. 'I am come.' But why give Aoristic force to ηλθον, 'came' (v. 49), and not here? And why ignore the prefix?

<sup>3</sup> ἔσονται . . . διαμεμερισμένοι. R.V. These shall *be* . . . divided. But there is here more than a periphrasis for the Future. See Matt. xvi. 19, note.

53 and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the people, When ye see a cloud **rising** out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* a south wind blow, ye say, There will be heat; and it cometh to pass.

55 56 *Ye* hypocrites, ye know how to discern the face of the sky and of the earth; but how is it that *ye* do not discern this time? Yea, and why even of yourselves judge *ye* not what is right?

57 58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou **shalt by no means depart** thence, till thou hast paid the very last mite.

XIII. 1 There **arrived**<sup>1</sup> at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans **proved to be**<sup>2</sup> sinners above all the Galileans, because they **have suffered**<sup>3</sup> such things?

2 3 I tell you, Nay: but, except ye **be repenting**,<sup>4</sup> ye shall all 4 likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they **proved to be** sinners above all men that dwelt in Jerusalem?

5 5 I tell you, Nay: but, except ye **at once repent**,<sup>5</sup> ye shall all likewise perish.

<sup>1</sup> παρῆσαν.

<sup>2</sup> ἐγένοντο (R.V. = 'were'). As in so many other instances so here, and in v. 4 (όφειλέται ἐγένοντο), the literal meaning is 'became,' or 'stamped themselves.'

<sup>3</sup> πεπόνθασιν.

<sup>4</sup> μετανοήστε (Pres. Subj.).

<sup>5</sup> μετανοήσητε (Aor. Subj.). The R.V. like the A.V. has 'Except ye repent' in both cases—altogether ignoring an obvious distinction. 'The

6 He spake also this parable ; A certain *man* had a fig tree planted in his vineyard ; and he came and sought  
 7 fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I **have come** seeking fruit on this fig tree, and found none : cut  
 8 it down ; why cumbereth it the ground ? And he  
**answered and saith** unto him, Lord, let it alone this year  
 9 also, till I shall dig about it, and dung *it* : And if it bear fruit,  
 well ; and if not, *then* after that thou shalt cut it down.  
 10 And he was teaching in one of the synagogues on the  
 11 sabbath. And, behold, there was a woman which had a  
 spirit of infirmity eighteen years, and was bowed together,  
 12 and could in no wise lift up *herself*. And when Jesus  
 saw her, he called *her to him*, and said unto her, Woman,  
 13 thou art loosed from thine infirmity. And he laid *his*  
 hands on her : and immediately she was made straight,  
 14 and glorified God. And the ruler of the synagogue  
 answered with indignation, because that Jesus had healed  
 on the sabbath day, and said unto the people, There are  
 six days in which men ought to work : in them therefore  
 15 come and be healed, and not on the sabbath day. The  
 Lord then answered him, and said, Ye hypocrites, doth  
 not each one of you on the sabbath loose his ox or  
*his* ass from the stall, and lead *him* away to watering ?  
 16 And ought not this woman, being a daughter of Abraham,  
 whom Satan **had bound**,<sup>1</sup> lo, these eighteen years, be  
 17 loosed from this bond on the sabbath day ? And when  
 he **was saying**<sup>2</sup> these things, all his adversaries were  
 shamed : and all the people rejoiced for all the glorious  
 things that **were being done**<sup>3</sup> by him.  
 18 He said, therefore, Unto what is the kingdom of God  
 pres. subj. points to the necessity for a *state* of repentance. The Aor.  
 . . . points to its immediate urgency" (Farrar's "Luke," Camb. Series,  
 p. 284).

<sup>1</sup> έδησεν—Aor., but requiring Plpt. force after *ην*.

<sup>2</sup> λέγοντος.

<sup>3</sup> τοῖς γινομένοις. The sense is that of frequency or continuousness.

19 like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and became a tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that are being saved? <sup>1</sup> And he said unto them, Strive to enter in at the strait door: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of

<sup>1</sup> οἱ σωζόμενοι (A.V. and R.V. ‘that be saved’). The meaning is—those who are *in the way of salvation*—in opposition to ἀπολλυμένοι, ‘those that are perishing’ (1 Cor. i. 18). Burton’s opinion is that here “the participle is undoubtedly a General Present, the enquiry being neither, on the one hand, as to the number of those *that are already saved* (Perfect of existing state), or *that have been saved* (Perfect of completed Action); nor, on the other, with reference to those *that are being saved* (Progressive Present . . . ), but with reference to *those that are* [i.e. *become*] *saved*.” This view has very much to support it. But the same Particles in Acts ii. 47; 1 Cor. i. 18; 2 Cor. ii. 15, can hardly be regarded as other than Progressive Presents of simultaneous action. In all these three texts the R.V. has ‘being saved.’ On the whole, most can be said for the rendering in the text. Even if we do adopt Burton’s translation, “those that are [i.e. become] saved,” it by no means excludes the idea of *progressive action* towards this becoming.

29 God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of  
 30 God. And, behold, there are last which shall be first, and there are first which shall be last.

31 In that very hour there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for  
 32 Herod **willeth to**<sup>1</sup> kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be  
 33 perfected. Nevertheless I must go on my way to-day, and to-morrow, and the *day* following: for it cannot be  
 34 that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often willed I to gather thy children together, as a hen *doth gather* her brood under  
 35 *her* wings, and ye willed it not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

XIV. 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath  
 2 day, that they **were carefully watching**<sup>2</sup> him. And, behold, there was a certain man before him which had  
 3 the dropsy. And Jesus answered and spake unto the lawyers and Pharisees, saying, Is it lawful to heal on  
 4 the sabbath day, or not? And they held their peace.  
 And he took *him*, and healed him, and let him go;  
 5 And answered them, saying, Which of you shall have a son or an ox fallen into a pit, and will not straightway

<sup>1</sup> θέλει. No serious fault can be found with R.V.'s 'would fain'—except that, not being repeated in v. 34, it is a little confusing.

<sup>2</sup> ἤσαν παρατηρούμενοι (R.V.= 'were watching' simply). But the compound verb denotes more—suggesting *systematic and determined plotting*, or, as Farrar has it, "part of that elaborate espionage, and malignant heresy-hunting which is the mark of a decadent religion."

6 pull him out on the sabbath day? And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they **were choosing out for themselves**<sup>1</sup> the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest haply a more honourable man  
 9 than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.  
 10 But when thou art bidden, go and sit down in the lowest room; that when he that **hath bidden**<sup>2</sup> thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of all  
 11 them that sit at meat with thee. For whosoever exalteth himself **shall be humbled**:<sup>3</sup> and he that humbleth himself shall be exalted.

12 Then said he also to him that **had bidden**<sup>4</sup> him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recom-  
 13 pence be made thee. But when thou makest a feast,  
 14 call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they have nothing to recom-  
 pense thee with; for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that  
 16 shall eat bread in the kingdom of God. Then said he unto him, A certain man **was making**<sup>5</sup> a great supper,

<sup>1</sup> ἔξελέγοντο. The R.V.'s 'they chose' is hardly sufficient.

<sup>2</sup> ὁ κεκληκώς.

<sup>3</sup> ταπεινωθήσεται. The verb is the same as that in 'he that humbleth' immediately following—to introduce another rendering 'abased' is confusing and enfeebling.

<sup>4</sup> τῷ κεκληκότι.

<sup>5</sup> ἔποιει (R.V. = 'made.') The Imperfect, however, seems not used without reason—denoting that the feast was being arranged *with time and care*.

17 and he bade many: And sent his servant at supper time to say to them that were bidden, Come; for all 18 things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I **bought**<sup>1</sup> a piece of ground, and I must needs go and see it: I pray thee hold me as having been excused. And 19 another said, I **bought** five yoke of oxen, and I **am going**<sup>2</sup> 20 to prove them: I pray thee have me excused. And an- 21 other said, I **married** a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and 22 the halt, and the blind. And the servant said, Lord, it is done as thou **didst command**,<sup>3</sup> and yet there is 23 room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come 24 in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there **were journeying** great multitudes with him: 26 and he turned, and said unto them, If any *man* cometh to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his 27 own life also, he cannot be my disciple. And whosoever doth not bear his own cross, and come after me, cannot 28 be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, 29 whether he have *sufficient* to finish it? Lest haply, after

<sup>1</sup> ἤγρασα. Here, and in v. 19 (where the same verb occurs), as also in v. 20, in the case of ἔγημα, we have reproduced in English the strictly Aoristic force—on the authority of Farrar, who holds that “these Aorists simply regard the facts asserted as *single acts*”; as also of Winer, whose view (p. 345) is that “in all these instances the action is merely represented as having occurred, as filling a point of past time . . . in antithesis to a present act.” The R.V. retains the ‘*have*’ rendering.

<sup>2</sup> πορεύομαι (R.V. ‘I go’).

<sup>3</sup> ἔπειταξας.

he **hath once laid**<sup>1</sup> the foundation, and is not able to  
 30 finish *it*, all that behold *it* begin to mock him, Saying,  
 This man began to build, and was not able to finish.  
 31 Or what king, going to make war against another king,  
**will not sit down first, and consult**<sup>2</sup> whether he be  
 able with ten thousand to meet him that cometh against  
 32 him with twenty thousand? Or else, while the other  
 is yet a great way off, he sendeth an ambassage, and  
 33 desireth conditions of peace. So likewise, whosoever he  
 be of you that forsaketh not all that he hath, he cannot  
 be my disciple.

34 Salt, therefore, *is* good: but if the salt have lost his  
 35 savour, wherewith shall it be seasoned? It is neither  
 fit for the land, nor yet for the dunghill: *but* men cast  
 it out. He that hath ears to hear, let him hear.

XV. 1 Then **were drawing near**<sup>3</sup> unto him all the publicans  
 2 and sinners for to hear him. And the Pharisees and  
 scribes **were loudly murmuring**,<sup>4</sup> saying, This man re-  
 ceiveth sinners, and eateth with them.

3. 4 And he spake this parable unto them, saying, What  
 man of you, having an hundred sheep, if he lose one of  
 them, doth not leave the ninety and nine in the wilderness,  
 5 and go after that which is lost, until he find it? And  
 when he had found *it*, he layeth *it* on his shoulders, re-  
 6 joicing. And when he cometh home, he calleth together  
 his friends and neighbours, saying unto them, Rejoice with  
 7 me; for I have found my sheep which was lost. I say unto  
 you, That likewise joy shall be in heaven over one sinner  
 that repenteth, more than over ninety and nine just persons  
 which need no repentance.

8 Either what woman, having ten pieces of silver, if she  
 lose one piece, doth not light a candle, and sweep the

<sup>1</sup> θέντος.

<sup>2</sup> καθίσας . . . βουλεύσεται.

<sup>3</sup> ἦσαν . . . ἐγγέζοντες. It takes this periphrastic Imperfect to bring  
 out the fact that group after group of these classes approached Him.

<sup>4</sup> διεγόγγυζον (R.V. = 'murmured').

9 house, and seek diligently till she find *it*? And when she **hath once found it**,<sup>1</sup> she calleth *her* friends and *her* neighbours together, saying, Rejoice with me ; for I have 10 found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11, 12 And he said, A certain man had two sons : And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto 13 them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous 14 living. And when he had spent all, there arose a mighty 15 famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; 16 and he sent him into his fields to feed swine. And he **was longing to be filled**<sup>2</sup> with the husks that the swine **were eating** :<sup>3</sup> and no man **thought of giving**<sup>4</sup> unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and 18 to spare, and I perish here with hunger ! I will arise and go to my father, and will say unto him, Father, 19 I have sinned against Heaven, and before thee, And am no more worthy to be called thy son : make me 20 as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and 21 fell on his neck, and **fondly kissed**<sup>5</sup> him. And the

<sup>1</sup> εύροῦσα.

<sup>2</sup> ἐπεθύμει χορτασθῆναι (R.V. = 'would fain have been filled'). "Would fain" is also the rendering which the R.V. gives to θέλει—in Ἡρώδης θέλει σε ἀποκτεῖναι (xiii. 31)—but is the English language not resourceful enough to afford a variety of translation in each case?

<sup>3</sup> ήσθιον.

<sup>4</sup> ἐδίδου. Imperfect of desire, *intention*, contemplation. (See p. 19).

<sup>5</sup> κατεφίλησεν.

son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet : And bring hither the fatted calf, and kill *it* ; and let us eat, and be merry : For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father **killed** the fatted calf, because he **had received** him safe and sound. And he was angry, and would not go in : and his father came out, and entreated him. And he answered and said to *his* father, Lo, these many years have I served<sup>1</sup> thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends : But as soon as this thy son was come, which **devoured** thy living with harlots, thou **didst kill** for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. But it was meet that we should make merry and be glad : for this thy brother was dead, and is alive ; and was lost, and is found.

XVI. 1 And he said also unto his disciples, There was a certain rich man which had a steward ; and the same was accused unto him that he **was wasting**<sup>2</sup> his goods. And

<sup>1</sup> τοσαῦτα ἔτη δουλεύω σοι. In this construction (which exactly corresponds to that of πάλαι with Pres., see p. 18) English idiom requires the use of the Perfect. *Cp.* τρία ἔτη . . . ἔρχομαι (xiii. 7)=I *have* come. Burton (p. 10) remarks, “This Present is almost always incorrectly rendered in R.V.”

<sup>2</sup> ὡς διασκορπίζων—the squandering was *still* going on. A.V.=‘had wasted’—the translators being probably misled by the Vulgate’s quasi dissipasset.

he called him, and said unto him, **What is this** that I hear of thee? give an account of thy stewardship; for 3 thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: **to dig I am not strong** 4 **enough**;<sup>1</sup> to beg I am ashamed. **I know**<sup>2</sup> what to do, that, when I am put out of the stewardship, they may 5 receive me into their houses. So he called every one of his lord's debtors *unto him*, and said unto the first, How 6 much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, 7 and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred quarters of wheat. And he said unto him, Take 8 thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than 9 the children of the light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when **it shall fail**,<sup>3</sup> they may receive you into ever- 10 lasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the 11 least is unjust also in much. If therefore ye have not been unfaithful in the unrighteous mammon, who will 12 commit to your trust the true *riches*? And if ye have not been faithful in that which is another man's, who shall 13 give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, **were listening to**<sup>4</sup> all these things: and they **kept scoffing at**

<sup>1</sup> σκάπτειν οὐκ ἴσχύω.

<sup>2</sup> ἔγνων. The force of the Aorist here is very graphic—indicating that the idea suddenly flashed across his mind=‘I have it’: ‘I have got it now.’ (See p. 25).

<sup>3</sup> ἐκλίπῃ.

<sup>4</sup> Ἡκουον.

15 **him.**<sup>1</sup> And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God. The Law and the Prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it. But it is easier for heaven and earth to pass, than one tittle of the Law to fail. Every one that putteth away his wife, and marrieth another, committeth adultery : and he that marrieth her that is put away from *her* husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : 20 And there was a certain beggar named Lazarus, which 21 **had been laid**<sup>2</sup> at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich 23 man also died, and was buried ; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar 24 off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am being tormented<sup>3</sup> in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst to the full<sup>4</sup> thy good things, and likewise Lazarus evil things : but now here he is comforted, and 26 thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they which

<sup>1</sup> ἔεμυκτήριζον (R.V. = 'scoffed' simply).

<sup>2</sup> ἐβέβλητο (A.V. and R.V. = 'was laid'). But the Plpt. (verse in the N.T.) must be used for some special purpose. Farrar's note is to the point—viz., that there is here indicated "by one graphic touch the careless roughness and neglect with which he was treated." The meaning is—He *had been cast* down there to take his chance—with no more about it.

<sup>3</sup> ὀδυνῶμαι.

<sup>4</sup> ἀπέλαβες. Cf. ἀπέχετε τὴν παράκλησιν (vi. 24).

would pass from hence to you **may not be able** : and that  
 27 **none may cross over from thence to us.** Then he said,

I pray thee therefore, father, that thou wouldest send him  
 28 to my father's house : For I have five brethren ; that he  
 may effectually testify<sup>1</sup> unto them, lest they also come  
 29 into this place of torment. Abraham saith unto him,

They have Moses and the Prophets ; let them hear them.

30 And he said, Nay, father Abraham : but if one went unto  
 31 them from the dead, they will repent. And he said unto  
 him, If they hear not Moses and the Prophets, neither  
 will they be persuaded though one **rise** from the dead.

XVII. 1 And he said unto the disciples, It is impossible  
 but that offences should come : but woe *unto him* through  
 2 whom they come ! It **advantageth** him if a millstone is  
 hanging about his neck, and he **has been cast**<sup>2</sup> into the  
 sea, rather than that he should offend one of these little  
 ones.

3 Take heed to yourselves : If thy brother trespass,  
 4 rebuke him ; and if he repent, forgive him. And if he  
**should trespass** against thee seven times in a day, and  
 seven times turn again to thee, saying, I repent ; thou  
 shalt forgive him.

5 And the apostles said unto the Lord, Increase our  
 6 faith. And the Lord said, If ye **have**<sup>3</sup> faith as a grain  
 of mustard seed, ye **would say** unto this sycamine tree,  
 Be thou plucked up by the root, and be thou planted in  
 7 the sea ; and it **would have obeyed**<sup>4</sup> you. But which of

<sup>1</sup> **διαμαρτύρηται.** A.V. and R.V. = 'testify' simply—not doing justice to the prefix.

<sup>2</sup> **λυσιτελεῖ . . . εἰ περίκειται . . . καὶ ἔρριπται.** Particularly forcible are the Tenses here—denoting nothing short of this : "It were better for him if, with the stone round his neck, he has been cast into the sea, and is now lying there."

<sup>3</sup> **Εἰ ἔχετε.**

<sup>4</sup> **ἔλεγετε ἀν . . . ὑπήκουσεν ἀν.** The precise meaning varies according to the Tense—the latter denoting : "It would (*even while you were speaking*) have obeyed."

you, having a servant plowing or keeping sheep, will say unto him, when he is come from the field, **Come forward** 8 **at once**, and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; 9 and afterward thou shalt eat and drink? He does not thank that servant, does he? because he did the things 10 that were commanded. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he **was passing** through the midst of Samaria and Galilee. 12 And as he **was entering** into a certain village, there met 13 him ten men that were lepers, which stood afar off: And they lifted up *their* voices, and said, Jesus, Master, have 14 mercy on us. And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to 15 pass, that, as they **were going**, they were cleansed. And one of them, when he saw that he was healed, turned 16 back, and with a loud voice glorified God, And fell down on *his* face at his feet, giving him thanks: and he was a 17 Samaritan. And Jesus **answered and said**, Were there 18 not ten cleansed? but where *are* the nine? **Were there not found**<sup>1</sup> that returned to give glory to God, save this 19 stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he **was further questioned**<sup>2</sup> of the Pharisees, when the kingdom of God **was coming**,<sup>3</sup> he answered them and said, The kingdom of God cometh not with 21 observation: Neither shall they say, Lo here! or, there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come,

<sup>1</sup> οὐχ εὑρέθησαν followed by point of interrogation.

<sup>2</sup> Ἐπερωτηθέσις. The R.V.'s 'being asked' is barely sufficient.

<sup>3</sup> ἔρχεται.

when ye shall desire to see one of the days of the Son of  
 23 man, and ye shall not see *it*. And they shall say to you,  
 See there ! or, see here ! go not after *them*, nor follow  
 24 *them*. For as the lightning, that lighteneth out of the  
 one *part* under heaven, shineth unto the other *part* under  
 25 heaven ; so shall also the Son of man be in his day. But  
 first must he suffer many things, and be rejected of this  
 26 generation. And as it **happened** in the days of Noe, so  
 27 shall it be also in the days of the Son of man. They  
**were eating—they were drinking, they were marrying  
 wives, they were being given in marriage,**<sup>1</sup> until the day  
 that Noe entered into the ark, and the flood came, and  
 28 destroyed them all. Likewise also as it was in the days  
 of Lot ; **they were eating, they were drinking, they were  
 buying, they were selling, they were planting, they were  
 building.**<sup>2</sup> But the same day that Lot went out of Sodom  
 it rained fire and brimstone from heaven, and destroyed  
 30 *them* all. Even thus shall it be in the day when the Son  
 31 of man is revealed. In that day, he which shall be upon  
 the house-top, and his stuff in the house, let him not come  
 down to take it away : and he that is in the field, let  
 32 him likewise not return back. Remember Lot's wife.  
 33 Whosoever **shall have sought**<sup>3</sup> to save his life shall lose  
 it ; and whosoever shall lose his life shall preserve it.  
 34 I tell you, in that night there shall be two *men* in one  
 bed ; the one shall be taken, and the other shall be left.  
 35 There shall be two women grinding together ; the one  
 36 shall be taken, and the other left. Two *men* shall be in  
 the field ; the one shall be taken, and the other left.

<sup>1</sup> ήσθιον, ἔπινον, ἔγάμουν, ἔγαμιζόντο. Even the R.V. has failed to retain the *vivid force* of these Imperfects—rendering them ‘they ate, they drank,’ &c.

<sup>2</sup> ήσθιον, ἔπινον, ἡγόραζον, ἔπώλουν, ἔφύτευον, φέοδόμουν. The R.V. is negligent here again. See former note.

<sup>3</sup> θες ἐὰν ζητήσῃ. An Aorist conjoined with a Future requires a rendering as above.

37 And they answered and **say** unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

XVIII. 1 And he spake a parable unto them *to this end*, 2 that men ought always *to* pray, and not to faint; Saying, There was in a city a judge, which feared not God, 3 neither regarded man: And there was a widow in that city; and she **repeatedly came**<sup>1</sup> unto him, saying, Avenge me 4 of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, 5 nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary 6 me. And the Lord said, Hear what the unjust judge 7 saith. And shall not God avenge his own elect, which cry day and night unto him, **and is he longsuffering with** 8 **them?** I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a 11 Pharisee, and the other a publican. The Pharisee **posed himself**,<sup>2</sup> and prayed thus, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, 12 or even as this publican. I fast twice in the week, I give 13 tithes of all that I **acquire**.<sup>3</sup> And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me

<sup>1</sup> ἤρχετο = ventitabat.

<sup>2</sup> σταθεῖς (literally ‘once put in position’). To stand at prayer was the customary Jewish attitude. Accordingly, the word here used may reasonably be taken as suggesting *more* than mere standing—as indicating a posing in some conspicuous manner. A different word is used of the publican in v. 13—viz., ἐστώς = ‘standing,’ *i.e.* coming in merely and remaining, in no studied place (see Farrar, and Alford in loc.).

<sup>3</sup> κτῶμα. The *possideo* of the Vulgate is not the equivalent of this at all, but of κέκτημαι (=I have acquired, *i.e.* I possess).

14 a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they began to

16 rebuke<sup>1</sup> them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and think not of forbidding them: <sup>2</sup> for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, 19 what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none *is* good, save 20 one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these kept I<sup>3</sup> from my youth up. Now 22 when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in 23 heaven: and come, follow me. And when he heard this 24 he became very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly do they that have riches enter<sup>4</sup> into the kingdom

<sup>1</sup> ἐπετίμων (so in v. 39).

<sup>2</sup> μὴ κωλύετε. Cp. Matt. xix. 14, and Mark x. 14, and see note on Mark ix. 39.

<sup>3</sup> ἐφύλαξα. Cp. Matt. xix. 20, where see note in favour of the strict Aoristic rendering 'kept,' not 'have kept,' (as in A.V. and R.V.). The view there taken is corroborated by Farrar, who, on the verse before us, remarks—"There seems to have been an accent of extreme surprise in his reply: 'You bid me not be a thief, adulterer, murderer! For whom do you take me? I am no criminal. THESE I kept since I was a child.'"

<sup>4</sup> εἰσπορεύονται.

25 of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom 26 of God. And they that heard *it* said, Who then can be 27 saved? And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we **left**<sup>1</sup> **our own**, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that **left** house, or parents, or brethren, or wife, 30 or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall 32 be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, 33 and spitted on: And they shall scourge *him*, and put him 34 to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that, as he **was coming nigh**<sup>2</sup> unto Jericho, a certain blind man sat by the wayside begging: 36 And when he heard a multitude passing by, he **kept** 37 **enquiring**<sup>3</sup> what it meant. And they told him, that Jesus 38 of Nazareth passeth by. And he cried, saying, Jesus, *thou* 39 son of David, have mercy on me! And they which went before **began to rebuke** him, that he should hold his peace: but he cried so much the more, *Thou* son of 40 David, have mercy on me! And Jesus stood, and commanded him to be brought unto him: and when he was 41 come near, he asked him, Saying, What wilt thou that I **should do** unto thee? And he said, Lord, that I may

<sup>1</sup> ἀφέντες τα ἴδια. The A.V. has 'have left.' See note on ἀφήκαμεν in the corresponding passage of Matt. (xix. 27).

<sup>2</sup> ἐν τῷ ἐγγύζειν.

<sup>3</sup> ἐπινθάνετο.

42 receive my sight. And Jesus said unto him, Receive thy  
43 sight : thy faith hath saved thee. And immediately he  
received his sight, and followed him, glorifying God : and  
all the people, when they saw *it*, gave praise unto God.

XIX. 1 And he entered and **was passing through**<sup>1</sup>  
2 Jericho. And, behold, *there was* a man named Zaccheus,  
which was the chief among the publicans, and he was  
3 rich. And he **was seeking**<sup>2</sup> to see Jesus who he was ; and  
**was not finding it possible**<sup>3</sup> for the press, because he was  
4 little of stature. And he ran before, and climbed up into  
a sycamore tree to see him : for he was to pass that *way*.  
5 And when Jesus came to the place, he looked up, and said  
unto him, Zaccheus, make haste, and come down ; for to-  
6 day I must abide at thy house. And he made haste, and  
7 came down, and received him joyfully. And when they  
saw *it*, they all **began to murmur**,<sup>4</sup> saying, That he was  
8 gone to be guest with a man that is a sinner. And  
Zaccheus stood, and said unto the Lord ; Behold, Lord,  
the half of my goods I **mean to give**<sup>5</sup> to the poor ; and if  
I have taken any thing from any man by false accusation,  
9 I **mean to restore** *him* fourfold. And Jesus said unto him,  
This day salvation **accrued**<sup>6</sup> to this house, forasmuch as  
10 he also is a son of Abraham. For the Son of man came  
to seek and to save that which was lost.

11 And as they heard these things, he added and spake  
a parable, because he was nigh to Jerusalem, and because  
they thought that the kingdom of God was about to<sup>7</sup>  
12 appear. He said therefore, A certain nobleman went into  
a far country to receive for himself a kingdom, and to  
13 return. And he called his ten servants, and delivered them  
ten pounds, and said unto them, Occupy till I come.

<sup>1</sup> διήρχετο.

<sup>2</sup> ἔζητει.

<sup>3</sup> οὐκ ἤδύνατο.

<sup>4</sup> διεγόργυζον.

<sup>5</sup> διδωμι. The force of the Present here is that of intention or purpose,  
not of past habit. So with the verb that follows—ἀποδιδωμι (restore).  
See p. II.

<sup>6</sup> ἔγένετο.

<sup>7</sup> μέλλει.

14 But his citizens **had** a settled hatred<sup>1</sup> of him, and sent a message after him, saying, We will not have this *man* to 15 reign over us. And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every 16 man had gained by trading. Then came the first, saying, Lord, thy pound **hath gained in addition**<sup>2</sup> ten pounds. 17 And he said unto him, Well, thou good servant: because thou **didst prove**<sup>3</sup> faithful in a very little, have thou 18 authority over ten cities. And the second came, saying, 19 Lord, thy pound hath made five pounds. And he said 20 likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I 21 **was keeping**<sup>4</sup> laid up in a napkin: For I **was** [always] fearing<sup>5</sup> thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou 22 didst not sow: And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid 23 not down, and reaping that I did not sow: Wherefore then gavest not thou my money into a bank, and at my coming 24 I should have required mine own with usury? And he said unto them that stood by, Take from him the pound, 25 and give *it* to him that hath ten pounds. (And they said 26 unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken 27 away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay

<sup>1</sup> ἔμισουν (Impf.).

<sup>2</sup> προσηργάσατο. The Tense is Aorist, but, as with ἐκέρδησα in the corresponding passage of Matt. (xxv. 20), the 'have' rendering seems necessary—the thought of the result being thrown forward into the present.

<sup>3</sup> ἔγενον (A.V. = 'wast found').

<sup>4</sup> εἶχον.

<sup>5</sup> ἐφοβούμην.

28 *them* before me. And when he had thus spoken, he **began to go before**,<sup>1</sup> ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose 31 him, and bring *him hither*. And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the 32 Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said 34 unto them, Why loose ye the colt? And they said, The 35 Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set 36 Jesus thereon. And as he went, they **kept spreading**<sup>2</sup> their 37 clothes in the way. And when he **was coming nigh**,<sup>3</sup> even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had 38 seen, Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said 40 unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these **shall hold** their peace, the stones **will** immediately **cry out**. 41 And when he was come near, he beheld the city, and 42 wept over it, Saying, If thou hadst known, even thou, in this day, the things *which belong* unto peace! but, **as now** 43 **appears, they were hid**<sup>4</sup> from thine eyes. For the days

<sup>1</sup> ἐπορεύετο ἐμπροσθεν.

<sup>2</sup> ὑπεστρώνυμον.

<sup>3</sup> ἐγγίζοντος αὐτοῦ.

<sup>4</sup> νῦν δὲ ἐκρύβῃ (A.V. and R.V. = 'but now they are hid'). Much to the point, however, is Farrar's note — "They were hid, *i.e.* the present state of things proves the divine decree by which they were destined to be hidden from thee."

shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that **were selling** therein. Saying unto them, **It stands written**, My house is the house of prayer, but ye have made it a den of thieves. And he **was teaching** daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him. And could not find what they might do : for all the people were hanging<sup>1</sup> upon him, listening.

XX. 1 And it came to pass, *that* on one of those days, as he **was teaching** the people in the temple, and **was preaching** the gospel, the chief priests and the scribes 2 came upon *him* with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things ? 3 or who is he that gave thee this authority ? And he answered and said unto them, I will also ask you a 4 question ; and answer me : The baptism of John, was it 5 from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, 6 Why then believed ye him not ? But and if we say, Of men ; all the people **will stone us to death** :<sup>2</sup> for they 7 **be firmly persuaded**<sup>3</sup> that John was a prophet. And they

<sup>1</sup> ἔξεκρέματο αὐτοῦ. Impft. of ἔκκρεμαμαι—mid. form. intrans. of ἔκκρεμάννυμι—to hang from. With the use of the word in the text—viz., to hang on one speaking—cf. “pendetque iterum narrantis ab ore” (Virg. Aen. IV. 79).

<sup>2</sup> καταλιθάσει. R.V.=‘will stone.’ But the strength of the compound verb must not be overlooked.

<sup>3</sup> πεπεισμένος ἔστιν. R.V.=‘they be persuaded’ simply. But there is more in the Tense than that. It may be that in many compound Participial phrases (particularly those with Perf. Pass. Participles) we have nothing more than a mere periphrasis for a Mood or Tense of rare

answered, That they **did not know** whence *it was*. And  
 8 Jesus said unto them, Neither tell I you by what authority  
 9 I do these things. Then began he to speak to the people  
 this parable: A certain man planted a vineyard, and let  
 it forth to husbandmen, and went into a far country for  
 10 a long time. And at the season he sent a servant to the  
 husbandmen, that they should give him of the fruit of the  
 vineyard: but the husbandmen beat him, and sent *him*  
 11 away empty. And again he sent another servant: and  
 they beat him also, and entreated *him* shamefully, and  
 12 sent *him* away empty. And again he sent a third: and  
 13 they wounded him also, and cast *him* out. Then said the  
 14 lord of the vineyard, What shall I do? I will send my  
 beloved son: it may be they will reverence *him*. But  
 when the husbandmen saw him, they **began to reason**  
 among themselves, saying, This is the heir: let us kill him,  
 15 that the inheritance may be ours. So they cast him out  
 of the vineyard, and killed *him*. What therefore shall the  
 16 lord of the vineyard do unto them? He shall come and  
 destroy these husbandmen, and shall give the vineyard to  
 others. And when they heard *it*, they said, God forbid.  
 17 And he beheld them, and said, What is this then that is  
 written, The stone which the builders rejected, the same  
 18 **was made** the head of the corner? Whosoever shall fall  
 upon that stone shall be broken; but on whomsoever it  
 19 shall fall, it will grind him to powder. And the scribes  
 and the chief priests the same hour sought to lay hands on  
 him; and they feared the people: for they perceived that  
 he had spoken this parable against them.  
 20 And they watched *him*, and sent forth spies, which  
 feigned<sup>1</sup> themselves just men, that they might take hold of  
 his words, that so they might deliver him unto the power

occurrence; but, as a rule, there is a sense of *permanence* or *fixedness* conveyed by the use of them. *Cp.* Matt. x. 30; Gal. iv. 3. The force here is that of an unalterable conclusion.

<sup>1</sup> ὑποκρινομένους.

21 and authority of the governor, And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but 22 teachest the way of God truly: Is it lawful for us to give 23 tribute unto Cesar, or no? But he perceived their craftiness, and said unto them, Show me a penny. Whose image and superscription hath it? They said, Cesar's. 25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which 26 be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to *him* certain of the Sadducees, which deny 28 that there is any resurrection; and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his 29 brother. There were therefore seven brethren: and the 30 first took a wife, and died without children. And the 31 second and the third took her; and in like manner the 32 seven left no children, and died. And afterwards the 33 woman died also. Therefore in the resurrection whose wife of them **does she become?**<sup>1</sup> for the seven had her 34 to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which **are once accounted**<sup>2</sup> worthy to obtain that world, and the resurrection from the dead, neither 36 marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resur- 37 rection. Now, that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, 38 For he is not a God of the dead, but of the living: for

<sup>1</sup> γίνεται; (R. V. = 'shall she be?')

<sup>2</sup> καταξιωθέντες.

39 all live unto him. Then certain of the scribes answering  
 40 said, Master, thou hast well said. For after that they  
 durst not ask him any *question at all*.

41 And he said unto them, How say they that the Christ  
 42 is David's son? And David himself saith in the book of  
 Psalms, the LO RD said unto my Lord, Sit thou on my  
 43 right hand, Till I make thine enemies the footstool of  
 44 thy feet. David therefore calleth him Lord, how is he  
 then his son?

45 Then, in the audience of all the people, he said unto  
 46 his disciples, Beware of the scribes, which desire to walk  
 in long robes, and love greetings in the markets, and the  
 highest seats in the synagogues, and the chief rooms at  
 47 feasts; Which devour widows' houses, and for a show  
 make long prayers: the same shall receive greater dam-  
 nation.

XXI. 1 And he looked up, and saw the rich men casting  
 2 their gifts into the treasury. And he saw a certain poor  
 3 widow casting in thither two mites. And he said, Of a  
 truth I say unto you, that this poor widow **cast**<sup>1</sup> in more  
 4 than they all: For all these of their abundance **cast** in  
 unto the offerings: but she of her penury **cast** in all the  
 living that she had.

5 And as some **were speaking**<sup>2</sup> of the temple, how it  
 6 was adorned with goodly stones and gifts, he said, *As for*  
 these things which ye behold, the days will come, in the  
 which there shall not be left here one stone upon another,  
 7 that shall not be thrown down. And they asked him,  
 saying, Master, but when shall these things be? and  
 what sign *will there be* when these things **are about to**  
 8 **come to pass**?<sup>3</sup> And he said, Take heed that ye be not  
 deceived: for many shall come in my name, saying, I  
 am *Christ*; and the time **hath approached**: go ye not  
 9 after them. But when ye shall hear of wars and commo-

<sup>1</sup> ἔβαλεν (and so in v. 4).

<sup>2</sup> τινων λεγόντων.

<sup>3</sup> μέλλη γίνεσθαι.

tions, be not terrified: for these things must first come  
 10 to pass; but the end *is* not by and by. Then said he  
 unto them, Nation shall rise against nation, and kingdom  
 11 against kingdom: And there shall be great earthquakes,  
 and in divers places famines, and pestilences; and fearful  
 12 sights and great signs shall there be from heaven. But  
 before all these, they shall lay their hands on you, and  
 persecute *you*, delivering *you* up to the synagogues, and  
 into prisons, being brought before kings and rulers for my  
 13 name's sake. And it shall turn to you for a testimony.  
 14 Settle *it* therefore in your hearts, not to meditate before  
 15 what ye shall answer: For I will give you a mouth and  
 wisdom, which all your adversaries shall not be able to  
 16 resist nor gainsay. And ye shall be betrayed both by  
 parents, and brethren, and kinsfolks, and friends; and  
 17 *some of you they shall put to death.*<sup>1</sup> And ye shall  
 continue to be hated<sup>2</sup> of all *men* for my name's sake.  
 18, 19 But there shall not an hair of your head perish. In  
 20 your patience *ye shall gain*<sup>3</sup> your souls. And when ye  
 shall see Jerusalem in course of being compassed<sup>4</sup> with  
 armies, then know that the desolation thereof is nigh.  
 21 Then let them which are in Judea flee to the mountains;  
 and let them which are in the midst of it depart out;  
 and let not them that are in the countries enter thereinto.  
 22 For these be the days of vengeance, that all things which  
 23 are written may be fulfilled. But woe unto them that  
 are with child, and to them that give suck, in those days!  
 for there shall be great distress in the land, and wrath  
 24 upon this people. And they shall fall by the edge of the  
 sword, and shall be led away captive into all the nations:

<sup>1</sup> θανατώσουσιν.

<sup>2</sup> ἔστεσθε μισούμενοι—the periphrasis is intended to express *duration*.  
 See Matt. x. 22, note.

<sup>3</sup> κτήσεσθε—κτῶμαι never means to 'possess.' See xviii. 12, note.

<sup>4</sup> κυκλουμένην.

and Jerusalem shall remain trodden down<sup>1</sup> of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in sun, and in moon, and in stars ; and upon the earth distress of nations, in perplexity at the roaring of sea and waves. Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.

26 27 And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable ; Behold the fig tree, and all the trees ; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things coming to pass,<sup>2</sup> know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall in no wise pass away<sup>3</sup> till all be fulfilled. Heaven and earth shall pass away ; but my words shall in no wise pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares as a snare. For so shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may prevail<sup>4</sup> to escape all these things that shall come to pass, and to stand before the Son of man. And every day he was teaching in the temple ; and every night going out he used to abide<sup>5</sup> in the mount that is called the mount of Olives. And all the people were in the habit of coming early in the morning<sup>6</sup> to him in the temple, for to hear him.

<sup>1</sup> ἔσται πατουμένη. A periphrasis with the same force as that in v. 17.

<sup>2</sup> γινόμενα.

<sup>3</sup> οὐ μὴ παρελθῃ.

<sup>4</sup> κατισχύσητε.

<sup>5</sup> ηὐλίζετο.

<sup>6</sup> ἄρθριζεν.

XXII. 1 Now the feast of unleavened bread was **drawing**  
 2 **nigh**,<sup>1</sup> which is called the Passover. And the chief priests and scribes **were seeking**<sup>2</sup> how they might kill him ; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot,  
 4 being of the number of the twelve. And he went his way, and communed with the chief priests and captains,  
 5 how he might betray him unto them. And they were  
 6 glad, and covenanted to give him money. And he promised, and **began to seek**<sup>3</sup> opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the  
 8 passover must be killed. And he sent Peter and John,  
 saying, Go and prepare us the passover, that we may  
 9 eat. And they said unto him, Where wilt thou that  
 10 we prepare ? And he said unto them, Behold, when  
 ye are entered into the city, there shall a man meet you,  
 bearing a pitcher of water ; follow him into the house  
 11 where he entereth in. And ye shall say unto the good-  
 man of the house, The Master saith unto thee, Where  
 is the guest-chamber, where I shall eat the passover  
 12 with my disciples ? And he shall show you a large  
 13 upper room furnished : there make ready. And they  
 14 made ready the passover. And when the hour was  
 15 come, he sat down, and the apostles with him. And  
 he said unto them, With desire I have desired to eat  
 16 this passover with you before I suffer : For I say unto  
 you, From henceforth I **will in no wise eat**<sup>4</sup> thereof,  
 17 until it be fulfilled in the kingdom of God. And he  
 took a cup, and gave thanks, and said, Take this, and

<sup>1</sup> ήγγιζεν.

<sup>2</sup> ἔζητον—denoting a continuous effort.

<sup>3</sup> ἔζητε. The complete seclusion in which Jesus kept himself would cause it to be a *considerable time* before he found such opportunity.

<sup>4</sup> οὐ μὴ φάγω—and so in v. 18, with πιω (drink).

18 divide *it* among yourselves: For I say unto you, I **will in no wise drink henceforth** of the fruit of the vine, until the kingdom of God **shall once have come.**<sup>1</sup>

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me *is* with me on the table. For the Son of man goeth, **as it hath been determined:**<sup>2</sup> but woe unto that man 23 by whom he is betrayed! And they began to enquire among themselves, which of them it was that **was about to**<sup>3</sup> do this thing.

24 And there **arose**<sup>4</sup> also a strife among them, which 25 of them **was accounted**<sup>5</sup> the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them 26 are called benefactors. But ye *shall* not *be* so: but he that is greatest among you, let him **become** as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I 28 am among you as he that serveth. Ye are they which 29 have continued with me in my temptations. And I appoint unto you a kingdom, as my Father **appointed**<sup>6</sup> 30 unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 Simon, Simon, behold, Satan **desired**<sup>7</sup> *to have* you, 32 that he may sift *you* as wheat: But I **prayed** for thee,

<sup>1</sup> ἔως οὐ . . . ἔλθῃ.

<sup>2</sup> κατὰ τὸ ὄρισμένον.

<sup>3</sup> μέλλων. The R. V.'s 'should' is inadequate.

<sup>4</sup> ἐγένετο.

<sup>5</sup> δοκεῖ.

<sup>6</sup> διέθετο.

<sup>7</sup> ἔξαγεντατο.

that thy faith **should not fail**:<sup>1</sup> and when thou **hast** 33 **once turned**, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into 34 prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And 36 they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath none, let him sell his garment, 37 and buy one. For I say unto you, that this that **stands written** must yet be accomplished in me, And he was reckoned among transgressors: for the things concerning 38 me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray 41 that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, 42 and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, 43 be done. And there appeared an angel unto him from 44 heaven, strengthening him. And **becoming**<sup>2</sup> in an agony he prayed more earnestly: and his sweat **became**<sup>3</sup> as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his 46 disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he was yet speaking, behold a multitude,

<sup>1</sup> ἔδειθην . . . μὴ ἐκλίπῃ. The R.V. is hardly correct in rendering ἐκλίπῃ by 'fail' simply. It is *this special crisis* that the Aorist refers to; and, perhaps, that is made more plain in English by the use of "should."

<sup>2</sup> γενόμενος.

<sup>3</sup> ἐγένετο.

and he that was called Judas, one of the twelve, went  
 48 before them, and drew near unto Jesus to kiss him. But  
 Jesus said unto him, Judas, betrayest thou the Son of  
 49 man with a kiss? When they which were about him  
 saw what would follow, they said unto him, Lord, shall  
 we smite with the sword?

50 And one of them smote a servant of the high priest,  
 51 and cut off his right ear. And Jesus answered and said,  
 Suffer ye thus far. And he touched his ear, and healed  
 52 him. Then Jesus said unto the chief priests, and  
 captains of the temple, and the elders, which were come  
 to him, Be ye come out, as against a thief, with swords  
 53 and staves? When I was daily with you in the temple,  
 ye stretched forth no hands against me: but this is your  
 hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him  
 into the high priest's house. And Peter **was following**<sup>1</sup>  
 55 afar off. And when they had kindled a fire in the midst  
 of the hall, and were set down together, Peter sat down  
 56 among them. But a certain maid beheld him as he sat  
 by the fire, and earnestly looked upon him, and said, This  
 57 man was also with him. And he denied, saying, Woman,  
 58 I know him not. And, after a little while, another saw  
 him, and said, Thou art also of them. And Peter said,  
 59 Man, I am not. And about the space of one hour after,  
 another confidently **went on affirming**,<sup>2</sup> saying, Of a truth  
 60 this *fellow* also was with him; for he is a Galilean. And  
 Peter said, Man, I know not what thou sayest. And im-  
 61 mediately, while he yet spake, a cock crew. And the  
 Lord turned, and looked upon Peter. And Peter remem-  
 bered the word of the Lord, how he said unto him, Before  
 62 the cock crow, thou shalt deny me thrice. And he went  
 out, and wept bitterly.

63 And the men that held Jesus **began to mock**<sup>3</sup> him,  
 64 and smote *him*. And when they had blindfolded him,

<sup>1</sup> ἤκολούθει.

<sup>2</sup> διισχυρίζετο.

<sup>3</sup> ἐνέπαιξον.

they asked him, saying, Prophesy, who is it that smote thee? And many other things spake they against him, **blaspheming.**<sup>1</sup>

66 And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and 67 led him into their council, Saying, Art thou the Christ? tell us. And he said unto him, If I tell you, ye will not 68 believe: And if I also ask *you*, ye will not answer. 69 Hereafter shall the Son of man **continue to sit**<sup>2</sup> on the 70 right hand of the power of God. Then said they all, Art thou the Son of God? And he said unto them, Ye 71 say that I am. And they said, What need we any further witness? for we ourselves **heard** of his own mouth.

XXIII. 1 And the whole multitude of them arose, and 2 led him unto Pilate. And they began to accuse him, saying, We found this *fellow* perverting our nation, and forbidding to give tribute to Cesar, and saying that he 3 himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him 4 and said, Thou sayest *it*. Then said Pilate to the chief priests and *to* the people, I find no fault in this man. 5 But they **kept insisting,**<sup>3</sup> saying, He stirreth up the people, teaching throughout all Jewry, beginning from 6 Galilee to this place. When Pilate heard of it, he asked 7 whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because

<sup>1</sup> **βλασφημοῦντες.** A Participle of identical action with **ἔλεγον**. The relation expressed is what Burton calls one "of outward form to inner significance or quality" (Burton's "Syntax," p. 55).

<sup>2</sup> **ἔσται . . . καθήμενος.**

<sup>3</sup> **ἐπίστηνον** (Vulg. invalescebant).

he had heard of him ; and he was hoping<sup>1</sup> to have seen  
 9 some miracle done by him. Then he began to question<sup>2</sup>  
 with him in many words ; but he answered him nothing.  
 10 And the chief priests and scribes stood vehemently  
 11 accusing<sup>3</sup> him. And Herod with his men of war set  
 him at nought, and mocked *him*, and arrayed him in  
 a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod became friends  
 together : for before they were at enmity between them-  
 selves.

13 And Pilate, when he had called together the chief  
 14 priests and the rulers and the people, Said unto them,  
 Ye brought<sup>4</sup> this man unto me, as one that perverteth  
 the people : and, behold, I, having examined *him* before  
 you, found<sup>5</sup> no fault in this man touching those things  
 15 whereof ye accuse him : No, nor yet Herod : for he sent  
 him to us ; and, lo, nothing worthy of death hath been  
 16 done<sup>6</sup> by him. I will therefore chastise him, and release  
 17 *him*. And they cried out all at once, saying, Away with  
 18 this *man*, and release unto us Barabbas : (Who for a  
 certain sedition made in the city, and for murder, was  
 19 cast into prison.) And Pilate, willing to release Jesus,  
 20 spake again to them. But they kept crying vehemently,<sup>7</sup>  
 21 saying, Crucify *him*, crucify him. And he said unto them  
 the third time, Why, what evil did this man ?<sup>8</sup> I found<sup>9</sup> no  
 cause of death in him : I will therefore chastise him, and  
 22 let *him* go. And they were instant with loud voices, re-  
 quiring that he might be crucified : and the voices of  
 23 them prevailed. And Pilate gave sentence that it should  
 24 be as they required. And he released unto them him

<sup>1</sup> ἦλπιζεν.

<sup>2</sup> ἐπηρώτα.

<sup>3</sup> κατηγοροῦντες.

<sup>4</sup> Προστηνέγκατε.

<sup>5</sup> εὗρον.

<sup>6</sup> ἐστὶν πεπραγμένον.

<sup>7</sup> ἐπεφώνουν—Impft., and a compound verb. Both *continuance* and *vehemence* are indicated=περισσῶς ἔκραζον of Matt. xxvii. 23.

<sup>8</sup> ἐποίησεν.

<sup>9</sup> εὗρον as in v. 14 ; and yet the R.V. reads ‘have found.’

that for sedition and murder was cast into prison, whom they **were desiring**;<sup>1</sup> but he delivered Jesus to their will.

25 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. 26 And there followed him a great company of the people, and of women, which also **were bewailing and lamenting**<sup>2</sup> him. 27 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and 28 for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never 29 gave suck. Then shall they begin to say to the moun- 30 tains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what is to happen<sup>3</sup> in the dry?

31 And there were also two others, malefactors, led with him 32 to be put to death. And when they **came** to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the 33 left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, 34 and cast lots. And the people stood beholding. And the rulers also **went on deriding**<sup>4</sup> him, saying, He saved others; let him save himself, if this is the Christ of God, 35 the chosen. And the soldiers also mocked him, coming 36 to him, and offering him vinegar, And saying, If thou 37 **art**<sup>5</sup> the King of the Jews, save thyself. And a super-  
scription also was over him, THIS IS THE KING OF THE JEWS.

38 And one of the malefactors which were hanged per-

<sup>1</sup> ἤτοῦντο.

<sup>2</sup> ἐκόπτοντο καὶ ἔθρήνουν.

<sup>3</sup> τι γένηται (Deliberative Subjunctive).

<sup>4</sup> ἔξεμυκτήριζον.

<sup>5</sup> εἶ.

sistently railed<sup>1</sup> on him, saying, Art not thou the  
 39 Christ? save thyself and us. But the other answering  
 rebuked him, saying, Dost not thou fear God, seeing  
 40 thou art in the same condemnation? And we indeed  
 justly; for we receive the due reward of our deeds: but  
 41 this man hath done nothing amiss. And he said, Jesus,  
 42 remember me when thou comest into thy kingdom. And  
 Jesus said unto him, Verily I say unto thee, To-day  
 shalt thou be with me in paradise.

43 And it was about the sixth hour, and there came<sup>2</sup> a  
 44 darkness over all the earth until the ninth hour. And  
 the sun was darkened, and the veil of the temple was  
 45 rent in the midst. And when Jesus had cried with a  
 loud voice, he said, Father, into thy hands I commend  
 my spirit: and having said thus, he gave up the ghost.

46 Now when the centurion saw what was done, he began  
 to glorify<sup>3</sup> God, saying, Certainly this was a righteous  
 47 man. And all the people that came together to that  
 sight, beholding the things which were done, began to  
 48 return smiting<sup>4</sup> their breasts. And all his acquaintance,  
 and the women that followed him from Galilee, stood  
 afar off, beholding these things.

49 And, behold, *there was* a man named Joseph, a  
 50 counsellor; *and he was* a good man, and a just: (The  
 same had not consented to the counsel and deed of  
 them:) *he was* of Arimathea, a city of the Jews: who  
 51 **was waiting**<sup>5</sup> for the kingdom of God. This *man* went  
 52 unto Pilate, and begged the body of Jesus. And he  
 took it down, and wrapped it in linen, and laid him  
 in a sepulchre that was hewn in stone, wherein never  
 53 man before **had lain**.<sup>6</sup> And that day was the prepara-  
 tion, and the sabbath **was drawing on**.<sup>7</sup>

<sup>1</sup> ἔβλασφήμει (Impst.).

<sup>2</sup> ἐγένετο.

<sup>3</sup> ἐδόξαζεν.

<sup>4</sup> τύπτοντες . . . ὑπέστρεφον.

<sup>5</sup> προσεδέχετο.

<sup>6</sup> ἦν . . . κείμενος.

<sup>7</sup> ἐπέφωσκεν—literally, began to dawn.

54 And the women also, which **had come**<sup>1</sup> with him from Galilee, followed after, and beheld the sepulchre, and  
 55 how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

XXIV. 1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing  
 2 the spices which they had prepared. And they found the  
 3 stone rolled away from the sepulchre. And they entered  
 4 in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:  
 5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the  
 6 living among the dead? He is not here, but **he rose**:<sup>2</sup> remember how he spake unto you when he was yet in  
 7 Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the  
 8 third day rise again. And they remembered his words,  
 9 And returned from the sepulchre, and told all these  
 10 things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women* that *were* with them, which  
 11 told these things unto the apostles. And these words seemed to them as idle tales, and they **continued to**  
 12 **believe**<sup>3</sup> **them not**. Then arose Peter, and ran unto the sepulchre; and stooping down, he **beholds**<sup>4</sup> the linen clothes laid by themselves, and departed to his home, wondering at that which was come to pass.  
 13 And, behold, two of them **were going**<sup>5</sup> that same day to a village called Emmaus, which was from Jerusalem  
 14 *about* threescore furlongs. And they **were talking**<sup>6</sup> of

<sup>1</sup> ἤσαν συνεληυθυῖαι.

<sup>2</sup> ἤγέρθη. See Matt. xxvii. 64, note.

<sup>3</sup> ἤπιστον—*persistent incredulity*.

<sup>5</sup> ἤσαν πορευόμενοι.

<sup>4</sup> βλέπει.

<sup>6</sup> ὠμήλουν.

15 all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and **proceeded to journey**<sup>1</sup> with 16 them. But their eyes **were kept holden**<sup>2</sup> that they 17 should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk? And they stood still looking 18 sad. And the one of them, whose name was Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem, and not know the things which are come to 19 pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which **proved himself**<sup>3</sup> a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him 21 to be condemned to death, and have crucified him. But we **were hoping**<sup>4</sup> that it had been he which should have redeemed Israel: and besides all this, to-day is the third 22 day since these things came to pass. Yea, and certain women also of our company made us astonished, which 23 were early at the sepulchre; And when they found not his body, they came; saying, that they had also seen a 24 vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him 25 they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets **spoke**<sup>5</sup>! 26 Ought not Christ to have suffered these things, and to 27 enter into his glory? And beginning at Moses and all the Prophets, he expounded unto them in all the 28 scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made 29 as though he would have gone farther. But they con-

<sup>1</sup> συνεπορέύετο.

<sup>3</sup> ἐγένετο. The R.V.'s 'was' is inaccurate.

<sup>5</sup> ἐλάλησαν.

<sup>2</sup> ἐκρατοῦντο.

<sup>4</sup> ἡλπίζομεν.

strained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to 30 tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and 31 brake, and **distributed** to them. And their eyes were opened, and they knew him; and he vanished out of 32 their sight. And they said one to another, **Was** not our heart **burning** within us, while he **was talking** with us by the way, and while he **was opening**<sup>1</sup> to us the 33 scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered 34 together, and them that were with them, Saying, The 35 Lord **rose indeed**, and **appeared**<sup>2</sup> to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, he himself stood in the midst of them, and saith unto them, Peace *be* unto 37 you. But they were terrified and affrighted, and supposed that they **were seeing**<sup>3</sup> a spirit. And he said unto them, Why are ye troubled? and why do thoughts 39 arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit 40 hath not flesh and bones, as ye see me **having**.<sup>4</sup> And when he had thus spoken, he showed them *his* hands and 41 *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42, 43 And they gave him a piece of a broiled fish. And he 44 took *it*, and did eat before them. And he said unto them, These *are* my words which I spake unto you, while I was yet with you, that all things must be fulfilled which **stand written** in the Law of Moses, and *in* the 45 Prophets, and *in* the Psalms, concerning me. Then opened he their understanding, that they might understand the

<sup>1</sup> κατιομένη ἦν . . . ἐλάλει . . . διήγοιγεν.

<sup>2</sup> ἤγέρθη . . . ὥφθη.

<sup>3</sup> θεωρεῖν.

<sup>4</sup> ἔχοντα.

46 scriptures, And said unto them, Thus it stands written that Christ should suffer, and should rise from the dead  
 47 the third day: And that repentance and remission of sins should be preached in his name among all the  
 48 nations, beginning at Jerusalem. Ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city until ye shall have put on<sup>1</sup> power from on high.

50 And he led them out as far as to Bethany; and he  
 51 lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from  
 52 them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy:  
 53 And were continually in the temple, praising and blessing God.

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S. JOHN.

I. 1 In the beginning was the Word, and the Word was  
 2 with God, and the Word was God. The same was in  
 3 the beginning with God. All things were made by him;  
 and without him was not anything made that hath been  
 4 made.<sup>2</sup> In him was life; and the life was the light of  
 5 men. And the light shineth in the darkness; and the darkness apprehended it not.

6 There arose<sup>3</sup> a man sent from God, whose name was

<sup>1</sup> ἐνδύσησθε.

<sup>2</sup> δὲ γέγονεν (adopting Westcott & Hort's marginal punctuation). The A.V.'s 'was made' leaves the preceding Aorist ἐγένετο ('was made') and this Perf. undistinguished. The distinction, however, is quite clear. ἐγένετο has reference to the *fact* of creation: γέγονεν to the *result* of that fact as *permanently remaining*.

<sup>3</sup> ἐγένετο.

7 John. The same came for witness, to bear witness of  
 8 the Light, that all *men* through him might believe. He  
 was not the Light, but *was sent* to bear witness of the  
 9 Light. There was the true Light, which lighteth every  
 10 man **by coming into** the world. He was in the world,  
 and the world was made by him, and the world knew  
 11 him not. He came unto his own, and his own received  
 12 him not. But as many as received him, to them gave  
 he power to become sons of God, *even* to them that  
 13 believe on his name: Which were born, not of blood,  
 nor of the will of the flesh, nor of the will of man, but  
 14 of God. And the Word was made flesh, and dwelt  
 among us, (and we beheld his glory, the glory as of  
 the only begotten of the Father,) full of grace and truth.

15 John **beareth** witness<sup>1</sup> of him, and **crieth**,<sup>2</sup> saying,  
 This was he of whom I spake, He that cometh after me  
 16 **is become**<sup>3</sup> before me: for he was before me. For of his  
 17 fulness **did we all take**,<sup>4</sup> and grace for grace. For the  
 Law was given by Moses, *but* grace and truth came by  
 18 Jesus Christ. No man hath seen God at any time; the  
 only begotten God, which is in the bosom of the Father,  
 he **declared**<sup>5</sup> him.

19 And this is the record of John, when the Jews sent  
 priests and Levites from Jerusalem to ask him, Who art  
 20 thou? And he confessed, and denied not; but con-  
 21 fessed, I am not the Christ. And they asked him,  
 What then? Art thou Elias? And he saith, I am not.  
 22 Art thou the prophet? And he answered, No. They  
 said therefore unto him, Who art thou? that we may  
 give an answer to them that sent us. What sayest thou  
 23 of thyself? He said, I *am* the voice of one crying in  
 the wilderness, Make straight the way of the Lord, as

<sup>1</sup> μαρτυρεῖ.

<sup>2</sup> κέκραγεν—Pft. with Pres. force. Similarly used are ἔγνωκα, οἶδα.

<sup>3</sup> γέγονεν.

<sup>4</sup> ἐλάβομεν.

<sup>5</sup> ἔξηγήσατο.

24 said the prophet Esaias. And they **had been sent**<sup>1</sup> from  
 25 the Pharisees. And they asked him, and said unto him,  
 Why baptizest thou then, if thou **art** not the Christ, nor  
 26 Elias, neither that prophet? John answered them,  
 saying, I baptize with water: there standeth one among  
 27 you, whom ye know not; He that cometh after me,  
 28 whose shoe's latchet I am not worthy to unloose. These  
 things were done in Bethany beyond Jordan, where John  
 was baptizing.

29 The next day he seeth Jesus coming unto him, and  
 saith, Behold the Lamb of God, which taketh away the  
 30 sin of the world! This is he of whom I said, After me  
 cometh a man which is **become**<sup>2</sup> before me: for he was  
 31 before me. And I knew him not: but that he should  
 be made manifest to Israel, therefore **came**<sup>3</sup> I baptizing  
 32 with water. And John bare record, saying, I **have**  
**beheld**<sup>4</sup> the Spirit descending from heaven like a dove,  
 33 and it abode upon him. And I knew him not: but he  
 that sent me to baptize with water, the same said unto  
 me, Upon whom thou shalt see the Spirit descending,  
 and abiding on him, the same is he which baptizeth with  
 34 the Holy Ghost. And I **have seen**, and **have borne**  
**record**<sup>5</sup> that this is the Son of God.

35 Again, the next day after, John stood, and two of his dis-  
 36 ciples; And he **gazed**<sup>6</sup> upon Jesus as he walked, and saith,  
 37 Behold the Lamb of God! And the two disciples heard  
 38 him speak, and they followed Jesus. Then Jesus turned,  
 and saw them following, and saith unto them, What are  
 ye seeking? They said unto him, Rabbi, (which is to  
 say, being interpreted, Master,) where dwellest thou?

<sup>1</sup> ἀπεσταλμένοι ἦσαν.

<sup>2</sup> γέγονεν.

<sup>3</sup> ἥλθον.

<sup>4</sup> τεθέαμαι (Pst.). The *testimony* of the vision *remains*. The verb is  
 much stronger than ὄρεν—implying *pleasure* in looking upon.

<sup>5</sup> ἔνρακα καὶ μεμαρτύρηκα—the *results* of the seeing and the record-  
 bearing are *still in evidence*.

<sup>6</sup> ἐμβλέψας—penetration or fixedness of look is indicated.

39 He saith unto them, Come, and **ye shall see.**<sup>1</sup> They came and saw where he dwelt, and abode with him that  
 40 day: it was about the tenth hour. One of the two which heard John *speak*, and followed him was Andrew, Simon  
 41 Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which  
 42 is, being interpreted, Christ. He brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

43 The day following **he was minded**<sup>2</sup> to go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth the son 46 Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto 47 him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in 48 whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under 49 the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the 50 King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you,

<sup>1</sup> ὄψεσθε.

<sup>2</sup> ἤθελησεν. Dr Malan (Notes on S. John, p. 36) defends the A.V.'s rendering 'would go forth'—stating, correctly enough, that 'Εθέλω is 'simple volition'; βούλομαι implying a 'plan and choice.' Still, even in 'simple volition' there is something *more* than *bare futurity*. "Would" seems too weak a rendering here—implying a measure of doubt that does not exist in the Greek. (Cp. vi. 67; viii. 44.)

ye shall see the heaven **opened**,<sup>1</sup> and the angels of God ascending and descending upon the Son of man.

II. 1 And the third day there **occurred**<sup>2</sup> a marriage in Cana 2 of Galilee ; and the mother of Jesus was<sup>3</sup> there : And both Jesus was called, and his disciples, to the marriage. 3 And when the wine **failed**,<sup>4</sup> the mother of Jesus saith 4 unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is 5 not yet come. His mother saith unto the servants, 6 Whatsoever he saith unto you, do *it*. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins 7 apiece. Jesus saith unto them, Fill the water-pots with 8 water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the 9 governor of the feast. And they bear *it*. When the ruler of the feast had tasted the water that **had become**<sup>5</sup> wine, and knew not whence it was, (but the servants which **had drawn**<sup>6</sup> the water knew,) the governor of 10 the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : *but* thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples : and they continued there not many days.

<sup>1</sup> ἀνεῳγότα. Pst. = opened, and so *remaining*.

<sup>2</sup> ἐγένετο. The R.V. has simply 'was.'

<sup>3</sup> ἦν. The force of this Impf., in contrast to that of the Aor. ἐκλήθη (was called), in v. 2, is not to be overlooked. The meaning is that the mother of Jesus was *staying* there as one of the household—while He was simply *invited* to the feast.

<sup>5</sup> τὸ . . . γεγενημένον.

<sup>4</sup> ὑστερήσαντος οἴνου.

<sup>6</sup> οἱ ἡγεμόνες.

13 And the Jews' passover was at hand ; and Jesus went  
 14 up to Jerusalem, And found in the temple those that  
 sold oxen and sheep and doves, and the changers of  
 15 money sitting : And when he had made a scourge of  
 small cords, he drove them all out of the temple, and  
 the sheep, and the oxen ; and poured out the changers'  
 16 money, and overthrew the tables ; And said unto them  
 that sold doves, **Take** these things **hence once for all** ;  
**continue not to make**<sup>1</sup> my Father's house an house of  
 17 merchandise. And his disciples remembered that it  
 stood written, The zeal of thine house **shall eat**<sup>2</sup> me  
 up.

18 The Jews therefore answered and said unto him, What  
 sign shovest thou unto us, seeing that thou doest these  
 19 things ? Jesus answered and said unto them, Destroy  
 20 this temple, and in three days I will raise it up. Then  
 said the Jews, In forty and six years **was this temple**  
 21 **built**,<sup>3</sup> and wilt thou rear it up in three days ? But he  
 22 **was speaking**<sup>4</sup> of the temple of his body. When there-  
 fore he **was raised**<sup>5</sup> from the dead, his disciples re-  
 membered that he had said this ; and they believed  
 the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in  
 the feast *day*, many believed in his name when they  
 24 saw the miracles which he did. But Jesus did not com-  
 25 mit himself unto them, because he knew all *men*, And  
 needed not that any should testify of man : for he knew  
 all along<sup>6</sup> what was in man.

III. 1 There was a man of the Pharisees, named  
 2 Nicodemus, a ruler of the Jews : The same came to

<sup>1</sup> **Ἄρατε . . . μὴ ποιεῖτε.** It is quite a regular and classic use of *μή* with the Pres. Imper. to convey the sense. Do not *go on doing* so and so (as you are doing now).

<sup>2</sup> **καταφάγεται.** A future—found in Sept.

<sup>3</sup> **οἰκοδομήθη**—literally ‘ was built ’ (as we now see it).

<sup>4</sup> **ἔλεγε.**

<sup>5</sup> **τὴ γέρθη.**

<sup>6</sup> **ἔγινωσκεν.**

him by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see  
 4 the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?  
 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot  
 6 enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit  
 7 is spirit. Marvel not that I said unto thee, Ye must be  
 8 born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not<sup>1</sup> whence it cometh, and whither it goeth : so is every one that hath  
 9 been born<sup>2</sup> of the Spirit. Nicodemus answered and said  
 10 unto him, How can these things come to pass?<sup>3</sup> Jesus answered and said unto him, Art thou the teacher of  
 11 Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify  
 12 that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how  
 13 shall ye believe, if I tell you *of* heavenly things? And no man hath ascended up to heaven, but he that came  
 14 down from heaven, *even* the Son of man. And as Moses lifted up the serpent in the wilderness, even so must the  
 15 Son of man be lifted up ; That whosoever believeth in  
 16 him should not perish, but have eternal life. For God so loved the world, that he gave the only begotten Son,

<sup>1</sup> οὐκ οἶδας.

<sup>2</sup> ὁ γεγενημένος. R. V. = 'that is born.' But is it not worth while to give the *strict* force of the Perf. Pass. here? The meaning is, "It is all over, this spiritual birth, 'he knoweth not how.' He feels that the heavenly influence has done its work" (Plummer's "John," Cambridge Series, p. 103).

<sup>3</sup> γενέσθαι.

that whosoever believeth in him should not perish, but  
 17 have everlasting life. For God sent not the Son into the  
 world to condemn the world ; but that the world through  
 18 him might be saved. He that believeth on him is not  
 condemned : but he that believeth not **hath been con-  
 demned**<sup>1</sup> already, because he hath not believed in the  
 19 name of the only begotten Son of God. And this is the  
 condemnation, that the light is come into the world, and  
 men loved the darkness rather than the light, because  
 20 their deeds were evil. For every one that doeth evil  
 hateth the light, neither cometh to the light, lest his  
 21 deeds should be reproved. But he that doeth truth  
 cometh to the light, that his deeds may be made manifest,  
 that they **have been wrought**<sup>2</sup> in God.

22 After these things came Jesus and his disciples into  
 the land of Judea ; and there he tarried with them, and  
 23 baptized. And John also was baptizing in Ænon near  
 to Salim, because there was much water there : and they  
 24 came, and were baptized. For John was not yet cast  
 into prison.

25 There arose therefore a question between *some* of John's  
 26 disciples and a Jew about purifying. And they came unto  
 John, and said unto him, Rabbi, he that was with thee  
 beyond Jordan, to whom thou **hast borne witness**,<sup>3</sup> be-  
 hold, the same baptizeth, and all *men* come to him.  
 27 John answered and said, A man can receive nothing,  
 28 except it **have been given**<sup>4</sup> him from heaven. Ye your-  
 selves bear me witness, that I said, I am not the Christ,  
 29 but that I am sent before him. He that hath the bride  
 is the bridegroom : but the friend of the bridegroom,  
 which standeth and heareth him, rejoiceth greatly because  
 of the bridegroom's voice. This my joy therefore is  
 30, 31 fulfilled. He must increase, but I *must* decrease. He  
 that cometh from above is above all : he that is of the

<sup>1</sup> κέκριται.

<sup>2</sup> μεμαρτύρηκας.

<sup>3</sup> ἔστιν εἰργασμένα.

<sup>4</sup> ὃ δεδομένον.

earth is earthly, and speaketh of the earth: he that  
 3<sup>2</sup> cometh from heaven is above all. And what he hath  
 seen and heard, that he testifieth; and no man receiveth  
 33 his testimony. He that hath received his testimony hath  
 34 set to his seal that God is true. For he whom God hath  
 sent speaketh the words of God: for he giveth not the  
 35 Spirit by measure *unto him*. The Father loveth the Son,  
 36 and hath given all things into his hand. He that believeth  
 on the Son hath everlasting life: and he that believeth  
 not the Son shall not see life; but the wrath of God  
 abideth on him.

IV. 1 When therefore the Lord knew how the Pharisees  
 had heard that Jesus **was making and baptizing**<sup>1</sup> more  
 2 disciples than John, (Though Jesus himself **was not in**  
 3 **the way of baptizing**,<sup>2</sup> but his disciples,) He left Judea,  
 4 and departed again into Galilee. And he must needs  
 5 go through Samaria. So he cometh to a city of Samaria,  
 which is called Sychar, near to the parcel of ground that  
 6 Jacob gave to his son Joseph. Now Jacob's well was  
 there. Jesus therefore, being wearied with *his* journey,  
 7 was sitting<sup>3</sup> thus on the well: *and* it was about the sixth  
 8 hour. There cometh a woman of Samaria to draw  
 water: Jesus saith unto her, Give me to drink. (For  
 his disciples were gone away unto the city to buy meat.)  
 9 Then saith the woman of Samaria unto him, How is it  
 that thou, being a Jew, askest drink of me, which am a  
 10 woman of Samaria? for Jews have no dealings with the  
 Samaritans. Jesus answered and said unto her, If thou  
 hadst known<sup>4</sup> the gift of God, and who it is that saith

<sup>1</sup> ποιεῖ καὶ βαπτίζει—the exact words of the report that had reached the Pharisees, and no part of S. John's statement. It is important to keep that in view—otherwise the Evangelist, in v. 2, would actually be correcting himself.

<sup>2</sup> ἐβάπτιζεν.

<sup>3</sup> ἐκαθέζετο.

<sup>4</sup> εἰ γῆδεις. The R.V. continues the error of the A.V. in making the rendering here 'If thou knewest.' The Aorists that follow, however, show that the translation must be as above. In οἶδα the Aor. is wanting

to thee, Give me to drink ; thou wouldest have asked  
 11 of him, and he would have given thee living water. The  
 woman saith unto him, Sir, thou hast nothing to draw  
 with, and the well is deep : from whence then hast thou  
 12 that living water ? Art thou greater than our father  
 Jacob, which gave us the well, and drank thereof himself,  
 13 and his children, and his cattle ? Jesus answered and  
 said unto her, Every one that drinketh of this water shall  
 14 thirst again : But whosoever drinketh of the water that I  
 shall give him **shall certainly never thirst** ;<sup>1</sup> but the  
 water that I shall give him shall be in him a well of water  
 15 springing up into everlasting life. The woman saith unto  
 him, Sir, give me this water, that I thirst not, neither  
 16 come hither to draw. Jesus saith unto her, Go, call thy  
 17 husband, and come hither. The woman answered and  
 said, I have no husband. Jesus said unto her, Thou  
 18 **saidst well**,<sup>2</sup> I have no husband : For thou **hadst**<sup>3</sup> five  
 husbands ; and he whom thou now hast is not thy  
 19 husband : that thou **hast spoken**<sup>4</sup> truly. The woman  
 saith unto him, Sir, I perceive that thou art a prophet.  
 20 Our fathers worshipped in this mountain ; and ye say,  
 that in Jerusalem is the place where men ought to  
 21 worship. Jesus saith unto her, Woman believe me, the  
 hour cometh, when ye shall neither in this mountain, nor  
 22 yet at Jerusalem, worship the Father. Ye worship ye  
 know not what : we know what we worship : for salvation  
 23 is of the Jews. But the hour cometh, and now is, when  
 the true worshippers shall worship the Father in spirit  
 and in truth : for the Father seeketh such to worship him.  
 24 God *is* a Spirit : and they that worship him must worship  
 25 *him* in spirit and in truth. The woman saith unto him,  
 I know that Messias cometh, which is called Christ :

<sup>1</sup> οὐ μὴ διψήσει.

<sup>2</sup> καλῶς εἶπες.

<sup>3</sup> οὐσχες. Surely there is no need for the R.V.'s 'hast had.'

<sup>4</sup> εἴρηκας.

26 when he is come, he will tell us all things. Jesus saith unto her, I that **am talking**<sup>1</sup> unto thee am *he*.

27 And upon this came his disciples, and marvelled that he **was talking**<sup>2</sup> with a woman: yet no man said, What seekest thou? or, Why talkest thou with her? So the woman left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and **were coming**<sup>3</sup> unto him.

31 In the mean while his disciples **were beseeching**<sup>4</sup> him, 32 saying, Master, eat. But he said unto them, I have 33 meat to eat that ye know not of. Therefore said the disciples one to another, **Did** any man **bring**<sup>5</sup> him *ought* 34 to eat? Jesus saith unto them, My meat is to do the 35 will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the 36 fields, that they are white to harvest. Already He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth 37 may rejoice together. For herein is that saying true, 38 One soweth, and another reapeth. I sent you to reap that whereon ye **have not laboured**:<sup>6</sup> other men **have laboured**,<sup>6</sup> and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He 40 told me all that ever I did. So when the Samaritans

<sup>1</sup> ὁ λαλῶν.

<sup>2</sup> ἔλαλει.

<sup>3</sup> ἤρχοντο. The graphic force of this Imperfect is not to be lost sight of—we are to see them crossing the fields while the conversation that follows is going on.

<sup>4</sup> ἤρπάτων—their efforts to get Him to eat were, most probably, *repeated and earnest*—so exhausted did He appear.

<sup>5</sup> ἤνεγκεν—Aor., and emphatic: “Surely no one BROUGHT Him any food!” Among Samaritans this was by no means likely.

<sup>6</sup> ΚΕΚΟΠΙΑΚΑΤΕ . . . ΚΕΚΟΠΙΑΚΑΣΙΝ.

were come unto him, they **continued beseeching**<sup>1</sup> him that he would tarry with them: and he abode there **41** two days. And many more believed because of his own **42** word; And said unto the woman, Now we believe, not because of thy talking; for we have heard *him* ourselves, and know that this is indeed the Saviour of the world.

**43** Now after two days he departed thence into Galilee. **44** For Jesus himself testified, that a prophet hath no honour in his own country. So when he came into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they **46** also went unto the feast. So he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at **47** Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and **continued to beseech**<sup>2</sup> him that he would come down, and heal **48** his son: for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, **49** ye will in no wise believe.<sup>3</sup> The nobleman saith unto **50** him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and **51** he went his way. And as he was now going down, his **52** servants met him, saying, that his son lived.<sup>4</sup> So he enquired of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour **53** the fever left him. So the father knew that *it was* at the same hour in which Jesus said unto him, Thy son **54** liveth; and himself believed, and his whole house. This is again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

V. **1** After this there was a feast of the Jews; and Jesus **2** went up to Jerusalem. Now there is at Jerusalem, by

<sup>1</sup> ἡρώτων.

<sup>2</sup> ἡρώτα.

<sup>3</sup> οὐ μὴ πιστεύσητε.

<sup>4</sup> ζῆ.

the sheep *market*, a pool, which is called in the Hebrew tongue Bethsaida, having five porches. In these lay a multitude of those that were sick—blind, halt, withered. 4 And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him **lying**,<sup>1</sup> and knew that he had been now a long time *in that case*, he saith unto him, **Dost thou wish**<sup>2</sup> to be made whole? 6 The man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while 7 I am coming, another steppeth down before me. Jesus 8 saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and **proceeded to walk**:<sup>3</sup> and on the same day was the sabbath.

9 The Jews therefore said unto him that **had been cured**,<sup>4</sup> It is the sabbath day: it is not lawful for thee 10 to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and 11 walk. Then asked they him, What man is that which 12 said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was; for Jesus **had withdrawn**,<sup>5</sup> a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: **continue no longer sinning**,<sup>6</sup> lest 14 a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him 15 whole. And therefore **did** the Jews **continue to persecute**, because he **was in the way of doing**<sup>7</sup> these things on the sabbath day.

<sup>1</sup> κατακείμενον.

<sup>2</sup> θέλεις. The 'wilt thou' of the A.V. and the 'wouldst thou' of the R.V. seem too feeble and ambiguous.

<sup>3</sup> περιεπάτει.

<sup>4</sup> τῷ τεθεραπευομένῳ.

<sup>5</sup> ἔξενευσεν (from *νεύω*), lit. *stooped aside* to get out of the way.

<sup>6</sup> μηκέτι ἀμάρτανε.

<sup>7</sup> ἔδιωκον . . . ἐποίει—two Imperfects—denoting that the opposition was

16 But Jesus answered them, My Father worketh hitherto,  
 17 and I work. Therefore the Jews persisted in seeking<sup>1</sup>  
 the more to kill him, because he was not only breaking  
 the sabbath, but saying<sup>2</sup> also that God was his Father,  
 making himself equal with God.

18 Then answered Jesus and said unto them, Verily, verily,  
 I say unto you, The Son can do nothing of himself, but  
 what he seeth the Father do; for what things soever he  
 19 doeth, these also doeth the Son likewise. For the Father  
 loveth the Son, and sheweth him all things that himself  
 doeth: and he will show him greater works than these,  
 20 that ye may marvel. For as the Father raiseth up the  
 dead, and quickeneth *them*; even so the Son quickeneth  
 21 whom he will. For the Father judgeth no man, but  
 22 hath committed all judgment unto the Son; That all  
 men should honour the Son, even as they honour the  
 Father. He that honoureth not the Son honoureth not  
 23 the Father which sent<sup>3</sup> him. Verily, verily, I say unto  
 you, He that heareth my word, and believeth on him  
 that sent me, hath everlasting life, and shall not come  
 into condemnation; but hath passed<sup>4</sup> from death unto  
 24 life. Verily, verily, I say unto you, the hour is coming,  
 and now is, when the dead shall hear the voice of the  
 25 Son of God: and they that once hear<sup>5</sup> shall live. For  
 as the Father hath life in himself, so he gave<sup>6</sup> to the  
 26 Son to have life in himself; And he gave<sup>6</sup> him authority  
 to execute judgment also, because he is the Son of man.  
 27 Marvel not at this: for the hour is coming, in the which  
 28 all that are in the graves shall hear his voice, And shall  
 come forth; they that did good, unto the resurrection  
*chronic*, and that Jesus ran counter to the Law on this matter, not in an  
*isolated act* merely, but on *settled principle*.

<sup>1</sup> ἔζητον.

<sup>2</sup> Εἶνε . . . ἔλεγε—implying, as before, a *general principle* as regards Sabbath observance, as also the *habitual assertion* of His Divine claims.

<sup>3</sup> τὸν πέμψαντα.

<sup>5</sup> οἱ ἀκούσαντες.

<sup>4</sup> μεταβέβηκεν.

<sup>6</sup> ἔδωκεν.

of life ; and they that **practised**<sup>1</sup> evil, unto the resurrection of damnation. I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of him which **sent** me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye **have sent** unto John, and he **hath borne**<sup>2</sup> witness unto the truth. But I receive not testimony from man ; but these things I say, that ye might be saved. He was the lamp that burneth and shineth : and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which **sent** me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you : for whom he hath sent, him ye believe not. Ye **search**<sup>3</sup> the scriptures ; for in them ye think ye have eternal life ; and they are they which testify of me. And ye **are not willing**<sup>4</sup> to come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in

<sup>1</sup> ποιήσαντες . . . πράξαντες. The R.V. puts 'practised' in the margin only. Ought it not to have a recognised place in the text? For there is a clear distinction between *πράσσειν* and *ποιεῖν*—the former denoting *activity* apart from the idea of *permanent effect*.

<sup>2</sup> ἀπεστάλκατε . . . μεμαρτύρηκε.

<sup>3</sup> ἔραυνάτε—either Imperative or Indicative, *which* will ever be undecided. The Indic. is to be preferred, because it best suits the context. The surrounding verbs are *Indic.*—among which particularly to be noticed is οὐ θέλετε. The tenor of the passage is well explained by Scholefield : " You are in the habit of searching the scriptures ; and why ? because you believe that you have eternal life in them : and these scriptures which you so carefully search are they which testify of Me as the Saviour that is to give you that life ; and yet you are not willing to come to Me that you may obtain it " (Hints, p. 32).

<sup>4</sup> οὐ θέλετε.

42 you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him 43 ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that 44 cometh from the only One? Do not think that I will accuse you to the Father: there is *one* that accuseth 45 you, *even* Moses, in whom ye **have trusted**.<sup>1</sup> For **if ye believed** Moses, **ye would believe**<sup>2</sup> me: for he wrote 46 of me. But if ye believe not his writings, how shall ye believe my words?

VI. 1 After these things Jesus went over the sea of 2 Galilee, which is *the sea* of Tiberias. And a great multitude **kept following** him, because they **were [always]** **seeing** his miracles which he **was doing**<sup>3</sup> on them that 3 were diseased. And Jesus went up into the mountain, and 4 there he sat with his disciples. And the passover, the feast 5 of the Jews, was nigh. When Jesus then lifted up *his* eyes, and saw that a great company **was coming**<sup>4</sup> unto him, he saith unto Philip, Whence **are we to buy** bread, that these 6 may eat? (And this he said **proving**<sup>5</sup> him: for he him- 7 self knew what he **was about to**<sup>6</sup> do.) Philip answered him, Two hundred pennyworth of bread is not sufficient 8 for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto 9 him, There is a lad here, which hath five barley loaves, and two fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in

<sup>1</sup> ἡλπίκατε.

<sup>2</sup> εἰ . . . ἐπιστεύετε . . . ἐπιστεύετε ἄν. A regular example of a conditional sentence—Class IV. (see p. 33). But the 'had' and the 'would have' of the A.V. are wrong. Such renderings would require Aorists.

<sup>3</sup> ἡκολούθει . . . ἐθέωρουν . . . ἐπόλεις—all Impfs. hanging on one another, and denoting *continuous action*. There was quite a *course* of miracle-working, the effect of which was invariably to draw crowds. The R.V. like the A.V. makes no attempt to bring out this.

<sup>4</sup> ἔρχεται.

<sup>5</sup> πειράζων.

<sup>6</sup> ξμελλεν.

11 number about five thousand. Jesus therefore took the loaves ; and when he had given thanks, he distributed to them that were set down ; and likewise of the fishes  
 12 as much as they would. When they were filled, he saith unto his disciples, Gather up the fragments that remain,  
 13 that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world. When Jesus therefore perceived that they **were about to** come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even came, his disciples went down unto  
 17 the sea, And entered into a ship, and **were going over**<sup>1</sup> the sea toward Capernaum. And darkness **had now set**  
 18 **in,**<sup>2</sup> and Jesus **had not yet come**<sup>2</sup> to them. And the sea  
 19 **was rising,**<sup>3</sup> by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing  
 20 nigh unto the ship : and they were afraid. But he saith unto them, It is I ; be not afraid. Then they **were willing**<sup>4</sup> to receive him into the ship ; and immediately the ship was at the land whither they **were going.**<sup>5</sup>

22 The day following, the people which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus went not with his disciples into the boat, but *that* his disciples **went away**<sup>6</sup> alone :  
 23 Howbeit there came boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had

<sup>1</sup> ἤρχοντο. *Continued* efforts must have been needed to reach Capernaum.

<sup>2</sup> σκοτία ἥδη ἐγεγόνει καὶ οὐπώ ἐληλύθει.

<sup>3</sup> διεγέρετο.

<sup>5</sup> ὑπῆγον.

<sup>4</sup> ἤθελον.

<sup>6</sup> ἀπῆλθον.

24 given thanks. When the people therefore saw that Jesus was not there, neither his disciples, they took shipping, 25 and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they 26 said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw miracles, but because 27 ye did eat of the loaves, and were filled. **Work**<sup>1</sup> not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him **did** God the Father **seal**.<sup>2</sup> 28 They said, therefore, unto him, What **are we to do**,<sup>3</sup> 29 that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye 30 believe on him whom he **sent**.<sup>4</sup> They said therefore unto him, What sign shonest thou then, that we may 31 see, and believe thee? what dost thou work? Our fathers did eat the manna in the desert; as it is written, 32 He gave them bread from heaven to eat. Jesus, therefore, said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father 33 giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth 34 life unto the world. Then said they unto him, Lord, 35 evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me **shall in no wise hunger**;<sup>5</sup> and he that believeth on me **shall in no wise thirst**.<sup>5</sup> But I said unto you. That ye also have 36 seen me, and believe not. All that the Father giveth 37 seen me, and believe not. All that the Father giveth

<sup>1</sup> ἐργάζεσθε—‘labour’ of the A.V. is confusing—especially in view of ἐργον (work) and the verb ἐργάζη that follow in vv. 28-30.

<sup>2</sup> ἐσφράγιστεν.

<sup>3</sup> τί ποιῶμεν. Conjunctive deliberative (see p. 27).

<sup>4</sup> ἀπέστειλεν.

<sup>5</sup> οὐ μὴ πεινάσῃ . . . οὐ μὴ διψήσει. The A.V. takes no notice of this strong double negative.

me shall come to me: and him that cometh to me I  
 38 will in no wise cast out. For I **am come down**<sup>1</sup> from  
 heaven, not to do mine own will, but the will of him  
 39 that sent me. And this is the will **of him which sent**<sup>2</sup> me,  
 that of all which he hath given me I should lose nothing,  
 40 but should raise it up again at the last day. For this  
 is the will of my Father, that every one which seeth  
 the Son, and believeth on him, may have everlasting  
 41 life: and I will raise him up at the last day. The Jews  
 therefore began to murmur at him, because he said, I  
 42 am the bread which came down from heaven. And  
 they said, Is not this Jesus, the son of Joseph, whose  
 father and mother we know? how is it then that he  
 43 saith, I am come down from heaven? Jesus therefore  
 answered and said unto them, Murmur not among your-  
 44 selves. No man can come to me, except the Father  
 which **sent** me draw him: and I will raise him up at  
 45 the last day. It is written in the Prophets, And they  
 shall be all taught of God. Every man therefore that  
**hath [once] heard, and [once] learned**<sup>3</sup> of the Father,  
 46 cometh unto me. Not that any man hath seen the  
 Father, save he which is of God, he hath seen the  
 47 Father. Verily, verily, I say unto you, He that be-  
 48 lieveth hath everlasting life. I am the bread of life.  
 49 Your fathers did eat the manna in the wilderness, and  
 50 **died.**<sup>4</sup> This is the bread which cometh down from  
 51 heaven, that a man may eat thereof, and not die. I  
 am the living bread which came down from heaven. If  
 any man eat of this bread, he shall live for ever: and  
 the bread that I will give is my flesh, for the life  
 52 of the world. The Jews therefore strove among them-

<sup>1</sup> καταβέβηκα (so in v. 42).

<sup>2</sup> πέμψαντος (so in v. 44).

<sup>3</sup> ὁ ἀκούσας . . . καὶ μαθών.

<sup>4</sup> ἀπέθανον. The 'are dead' of the A.V. gives an altogether wrong meaning. The point is—not they are dead now, but that *they died then*—the manna-eating not saving them. (See v. 58.)

53 selves, saying, How can this man give us *his* flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father **sent**<sup>1</sup> me, and I live by the Father; so he that

56 57 58 eateth me, even he shall live by me. This is that bread which came down from heaven: not as the fathers did eat, and died: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying;

59 60 61 who can hear it? When Jesus knew in himself that his disciples **were murmuring** at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I **have spoken**<sup>2</sup> unto you, *they* are spirit, and *they* are life. But there are some of you that believe not.

62 63 64 For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore **have I said**<sup>3</sup> unto you, that no man can come unto me, except it were given unto him of the Father.

65 66 From that *time* many of his disciples went back, and 67 walked no more with him. Then said Jesus unto the 68 twelve, **Surely ye also do not wish to go away?**<sup>4</sup> Then

<sup>1</sup> ἀπέστελεν.

<sup>2</sup> λελάηκα.

<sup>3</sup> εἴρηκα. According to Burton this is a Pst. with Aoristic force. (See p. 22.)

<sup>4</sup> Μὴ καὶ ὑμεῖς θέλετε. R.V. = 'Would ye also go away?' There is less reason to criticise the 'would' rendering than to take exception to

Simon Peter answered him, Lord, to whom shall we go? 69 thou hast the words of eternal life. And we **have believed**<sup>1</sup> and are sure that thou art the Holy One of 70 God. Jesus answered them, **Did not I choose**<sup>2</sup> you 71 twelve, and one of you is a devil? He **was speaking**<sup>3</sup> of Judas Iscariot *the son* of Simon: for he it was that **was about to**<sup>4</sup> betray him, being one of the twelve.

VII. 1 After these things Jesus **continued to walk** in Galilee: for he would not walk in Judæa, because the Jews **were seeking**<sup>5</sup> to kill him.

2, 3 Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works 4 that thou doest. For *there is* no man *that doeth* any thing in secret, and he himself seeketh to be known openly. If thou **doest**<sup>6</sup> these things, show thyself to the 5 world. For neither did his brethren believe in him. 6 Jesus, therefore, said unto them, My time is not yet come: 7 but your time is always ready. The world cannot hate you: but me it hateth, because I testify of it, that the 8 works thereof are evil. Go ye up unto the feast: I go not up yet unto this feast: for my time is not yet ful- 9 filled. When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in 11 secret. The Jews, therefore, **made continual search**<sup>7</sup> 12 for him at the feast, and said, Where is he? And there was much murmuring among the people concerning the fact that the force of the *μή* is not brought out. It is used interrogatively—*presupposing a negative answer*. *Cp.* *μὴ ἀρχιτέκτων βούλει γενέσθαι*; surely you don't want to become an architect? (See Matt. vii. 16; Mark iv. 21; Luke vi. 39.)

<sup>1</sup> πεπιστεύκαμεν.

<sup>2</sup> ἐξελεξάμην.

<sup>3</sup> ἐλεγεν.

<sup>4</sup> ἔμελλεν.

<sup>5</sup> περιεπάτει . . . ἔζητουν—Impf. of *continued action*.

<sup>6</sup> πολεῖς.

<sup>7</sup> ἔζητουν.

him: some said, He is a good man: others said, Nay; 13 but he leadeth astray the people. Howbeit no man **was in the way of talking**<sup>1</sup> openly of him for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into 15 the temple, and **proceeded to teach**.<sup>2</sup> And the Jews marvelled, saying, How knoweth this man letters, having 16 never learned? Jesus therefore answered them, and 17 said, My doctrine is not mine, but his that sent me. If 18 any man **be willing**<sup>3</sup> to do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of 19 myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the 20 same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you keepeth 21 the law? Why **are ye seeking**<sup>4</sup> to kill me? The people answered and said, Thou hast a devil; who is seeking 22 to kill thee? Jesus answered and said unto them, I 23 did one work, and ye all marvel. Moses therefore **hath given**<sup>5</sup> unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on a sabbath day circumcise 24 a man. If a man on a sabbath day receive circumcision, that the law of Moses **may not be broken**; are ye angry at me, because I **made** a man every whit whole on the 25 sabbath day? Judge not according to appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he whom they **are seeking** to 26 kill? But, lo, he speaketh boldly, and they say nothing unto him. **Surely it cannot be that the rulers indeed** 27 **have come to know**<sup>6</sup> that this is the Christ? How-

<sup>1</sup> Ἐλάλει.

<sup>2</sup> ἐδιδασκεν.

<sup>3</sup> θέλῃ (Subjunctive). The R.V.'s 'willeth' is scarcely accurate. (See p. 33).

<sup>4</sup> ζητεῖτε (and so in vv. 20 and 25).

<sup>5</sup> δέδωκεν.

<sup>6</sup> μή ποτε ἀληθῶς ἔγνωσαν. For the force of *μή* in questions of this kind, see note on vi. 67. *ἔγνωσαν* = *ascertained*, *i.e.* 'have come to know.'

27 *beit we know this man whence he is: but when the*  
 28 *Christ cometh, no man knoweth whence he is.* Jesus  
 therefore cried in the temple, as he taught, saying, *Ye*  
 both know me, and *ye* know whence I am: and I am  
 come not of myself, but he that sent me is true, whom *ye*  
 29 know not. I know him: for I am from him, and he **sent**  
 30 me. They **made continual search**, therefore, to take him: but no man laid hands on him, because his hour was  
 31 not yet come. And many of the people believed on him, and said, When the Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard the people **murmuring** such things concerning him; and the chief priests and the Pharisees  
 33 sent officers to take him. Jesus, therefore, said unto them, Yet a little while am I with you, and *then* I go  
 34 unto him that sent me. Ye shall seek me, and shall not  
 35 find *me*: and where I am, *thither* ye cannot come. The Jews, therefore, said among themselves, Whither **is this man about to go**,<sup>1</sup> that we shall not find him? **Surely he is not about to go**<sup>2</sup> unto the dispersed among the  
 36 Gentiles, and teach the Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not  
 find *me*: and where I am, *thither* ye cannot come?

37 In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto  
 38 me, and drink. He that believeth on me, as the scripture  
 said,<sup>3</sup> out of his belly shall flow rivers of living  
 39 water. (But this spake he of the Spirit, which they that believe on him **were about to**<sup>4</sup> receive: for the Holy Ghost was not yet; because that Jesus was not yet  
 40 glorified.) Many of the people therefore, when they

<sup>1</sup> μέλλει πορεύεσθαι. The 'will go' of the A.V. and R.V. seems much too feeble and vague.

<sup>2</sup> μὴ μέλλει.

<sup>3</sup> εἶπεν. In allusion, probably, to some passage recently read.

<sup>4</sup> ἔμελλον.

heard this saying, said, Of a truth this is the Prophet.  
 41 Others said, This is the Christ. But some said, Surely  
 42 the Christ comes not out of Galilee? **Did not the**  
**scripture say** That Christ cometh of the seed of David,  
 and out of the town of Bethlehem, where David was?  
 43 So there **arose** a division among the people because of  
 44 him. And some of them would have taken him; but  
 no man laid hands on him.

45 The officers, therefore, came to the chief priests and  
 Pharisees; and they said unto them, Why **did ye not**  
 46 **bring him?**<sup>1</sup> The officers answered, Never man spake  
 47 like this man. Then answered them the Pharisees,  
 48 Surely ye also have not been led astray?<sup>2</sup> Surely none  
 of the rulers or of the Pharisees have believed on him?  
 49 But this people who knoweth not the law are cursed.  
 50 Nicodemus saith unto them (he that came to him before,  
 51 being one of them,) Doth our law judge *any* man before  
 52 it hear him, and know what he doeth? They answered  
 and said unto him, Surely thou art not also of Galilee?  
 Search, and look: for out of Galilee ariseth no prophet.  
 53 [And every man went unto his own house.

VIII. 1, 2 Jesus went unto the mount of Olives. And  
 early in the morning he came again into the temple, and  
 all the people **were coming**<sup>3</sup> unto him; and he sat down,  
 3 and **proceeded to teach** them. And the scribes and  
 Pharisees brought unto him a woman taken in adultery;  
 4 and when they had set her in the midst, They say unto  
 him, Master, this woman **has been taken**<sup>4</sup> in adultery,  
 5 in the very act. Now Moses in the law commanded us  
 6 to stone such: but what sayest thou? This they said,  
 tempting him, that they might have to accuse him.  
 But Jesus stooped down, and with *his* finger **began to**  
 7 **write**<sup>5</sup> on the ground, *as though he heard them not.* So

<sup>1</sup> ἤγάγετε.

<sup>2</sup> μὴ καὶ ὑμεῖς πεπλάνησθε;

<sup>3</sup> ἤρχετο . . . ἐδίδασκεν.

<sup>4</sup> κατείληπται.

<sup>5</sup> κατέγραφεν. An alternative translation might be, 'made as though  
 He would write.' Cf. the force of ἐκάλουν in Luke i. 59.

when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, 8 let him first cast a stone at her. And again he stooped 9 down, and **kept writing**<sup>1</sup> on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman 10 standing in the midst. Jesus lifted up himself, and said unto her, Woman, where are those thine accusers? 11 **did no man condemn**<sup>2</sup> thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and **from henceforth continue no longer sinning.**<sup>3]</sup> \*

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk 13 in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record 14 of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye know not whence I come, and 15 whither I go. Ye judge after the flesh; I judge no 16 man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. 17 It also **stands written** in your law, that the testimony of 18 two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye 20 **knew me**, ye would **know**<sup>4</sup> my Father also. These

<sup>1</sup> ἔγραφεν.

<sup>2</sup> κατέκρινεν.

<sup>3</sup> μηκέτι ἀμάρτανε. Present of *habit* or *continuousness*, as in v. 14.

<sup>4</sup> εἰ . . . ἤδειτε . . . ἀντὶ ἤδειτε.

\* vii. 53—viii. 11. Westcott and Hort place, separately, at the close of S. John's Gospel—driven by the force of both external and internal evidence to the conclusion that the passage was not written by S. John. (See Westcott and Hort, Appendix, 83-88).

words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was 21 not yet come. He said, therefore, again unto them, I go my way, and ye shall seek me, and shall die in your sins: 22 whither I go, ye cannot come. Therefore said the Jews, Surely he will not kill himself?<sup>1</sup> because he saith, whither 23 I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; 24 I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am 25 *he*, ye shall die in your sins. They said, therefore, unto him, Who art thou? And Jesus saith unto them, How 26 is it that I even speak<sup>2</sup> to you at all? I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which 27 I heard<sup>3</sup> of him. They perceived not that he spake to 28 them of the Father. Jesus, therefore, said unto them, When ye have lifted up the Son of man, then shall ye perceive that I am *he*, and that I do nothing of myself; but as my Father taught<sup>4</sup> me, I speak these things. 29 And he that sent me is with me: the Father left<sup>5</sup> me not alone; for I do always those things that please 30 him. As he spake these words many believed on him. 31 Jesus therefore said to those Jews which believed on him, If ye continue in my word, then are ye my disciples 32 indeed; And ye shall know the truth, and the truth 33 shall make you free. They answered him, We are Abraham's seed, and have never been in bondage<sup>6</sup> to

<sup>1</sup> Μήτι ἀποκτενεῖ.

<sup>2</sup> λαλῶ. The full text in Westcott and Hort is Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; asking a question. A very strongly supported reading, however, is Τὴν αρχὴν ὅτι καὶ λαλῶ ὑμῖν, which Alford renders “essentially, that which I also discourse unto you.” M’Clellan’s rendering is “Originally, what I also speak unto you.”

<sup>3</sup> ἤκουσα.

<sup>4</sup> ἐδίδαξεν.

<sup>5</sup> ἀφῆκεν (Aor.), referring to the *original appointment* in virtue of which He appeared in the work to do the work of the Father.

<sup>6</sup> δεδουλεύκαμεν.

any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that **continueth to commit**<sup>1</sup> sin is the servant 35 of sin. And the servant abideth not in the house for 36 ever: *but* the Son abideth ever. If the Son therefore 37 shall make you free, ye shall be free indeed. I know 38 that ye are Abraham's seed; but ye seek to kill me, 39 because my word hath no place in you. I speak that 40 which I have seen with my Father; and ye do that 41 which ye have heard from your father. They answered 42 and said unto him, Abraham is our father. Jesus saith unto them, If ye are<sup>2</sup> Abraham's children, ye **do**<sup>2</sup> the 43 works of Abraham. But now ye seek to kill me, a man 44 that hath told you the truth, which I **heard**<sup>3</sup> of God: this did not Abraham. Ye are doing the works of your 45 father. Then said they to him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and **am come** from God; 46 neither **have I come**<sup>4</sup> of myself, but he sent me. Why 47 do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and 48 the lusts of your father ye **will to**<sup>5</sup> do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? If I say truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, 49 because ye are not of God. Then answered the Jews,

<sup>1</sup> πᾶς ὁ ποιῶν. It is carefully to be noticed that the Participle is not ποιήσας (a single act). Not one single *act*, but a whole *life* of sin, makes a man the Devil's slave.

<sup>2</sup> ἔστε . . . ποιεῖτε.

<sup>4</sup> ἤκω . . . ἐλήλυθα.

<sup>3</sup> ἤκουσα.

<sup>5</sup> θέλετε.

and said unto him, Say we not well that thou art a  
 49 Samaritan, and hast a devil? Jesus answered, I have  
 not a devil: but I honour my Father, and ye do dis-  
 50 honour me. And I seek not mine own glory: there  
 51 is one that seeketh and judgeth. Verily, verily, I say  
 unto you, If a man keep my saying, he **shall in no wise**  
 52 **ever see**<sup>1</sup> death. Therefore said the Jews unto him,  
 Now we know that thou hast a devil. Abraham is  
 dead,<sup>2</sup> and the prophets; and thou sayest, If a man  
 53 keep my saying, he shall never taste of death. Art  
 thou greater than our father Abraham, which is dead?  
 and the prophets are dead: whom makest thou thyself?  
 54 Jesus answered, If I glorify myself, my glory is nothing:  
 it is my Father that glorifieth me; of whom ye say,  
 55 that he is your God: Yet **ye have not learned to know**<sup>3</sup>  
 him, but I know him: and if I should say, I know him  
 not, I shall be a liar like unto you: but I know him,  
 56 and keep his saying. Your father Abraham rejoiced  
 57 to see my day; and he saw *it*, and was glad. Then  
 said the Jews unto him, Thou art not yet fifty years  
 58 old and hast thou seen Abraham? Jesus said unto  
 them, Verily, verily, I say unto you, Before Abraham  
 59 **was born**,<sup>4</sup> I am. Therefore took they up stones to  
 cast at him: but Jesus **was hidden**,<sup>5</sup> and went out of  
 the temple.

IX. 1 And as *Jesus* passed by, he saw a man which was  
 2 blind from *his* birth. And his disciples asked him, saying,  
 Master, who did sin, this man, or his parents, that he  
 3 **should be born**<sup>6</sup> blind? Jesus answered, Neither **did**  
 this man **sin**,<sup>7</sup> nor his parents: but that the works of God

<sup>1</sup> οὐ μὴ θεωρήσῃ.

<sup>2</sup> ἀπέθανεν (Aor.): but see p. 24.

<sup>3</sup> οὐκ ἔγνώκατε. A.V. and R.V. = 'have not known'—making no distinction between this verb and the *οἶδα* ('I know') following.

<sup>4</sup> γενέσθαι. Probably 'appeared' would be a good rendering.

<sup>5</sup> ἐκρύβη.

<sup>6</sup> οὐ γεννηθῆ.

<sup>7</sup> ἤμαρτεν.

4 should be made manifest in him. We must work the works of him that sent me, while it is day: the night 5 cometh, when no man can work. As long as I am in 6 the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man 7 with the clay, And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before observed<sup>1</sup> him that he was a beggar, said, Is not this 9 he that sat and begged? Some said, This is he; others said, No, but he is like him: *but* he said, I am *he*. 10 Therefore said they unto him, How were thine eyes 11 opened? He answered and said, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: and I went and washed, 12 and I received sight. Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was 14 blind. And it was the sabbath day when Jesus made 15 the clay, and opened his eyes. Then again the Pharisees also **kept asking**<sup>2</sup> him how he had received his sight. He said unto them, He put clay upon mine eyes, and 16 I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division 17 among them. They say unto the blind man again, What sayest thou of him, that he **opened**<sup>3</sup> thine eyes? He 18 said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received

<sup>1</sup> θεωροῦντες.

<sup>2</sup> ἡρώτων (Impt.). The Pharisees, in view of the failures of others to extract information, made *persistent* efforts to get it.

<sup>3</sup> ἤγειρεν.

his sight, until they called the parents of him that had  
 19 received his sight. And they asked them, saying, Is this  
 your son, who ye say was born blind? how then doth  
 20 he now see? His parents answered them, and said,  
 We know that this is our son, and that he was born  
 21 blind: But by what means he now seeth, we know not;  
 or who **opened** his eyes, we know not: he is of age; ask  
 22 him: he shall speak for himself. These *words* spake  
 his parents, because they feared the Jews: for the Jews  
 had agreed already, that if any man did confess that he  
 was Christ, he should be put out of the synagogue.  
 23 Therefore said his parents, He is of age; ask him.  
 24 So again called they the man that was blind, and said  
 unto him, Give God the praise: we know that this man  
 25 is a sinner. He answered and said, Whether he be a  
 sinner *or no*, I know not: one thing I know, that, where-  
 26 as I was blind, now I see. Then said they to him again,  
 27 What did he to thee? how opened he thine eyes? He  
 answered them, I **told**<sup>1</sup> you already, and ye did not hear:  
 wherefore would ye hear *it* again? **surely ye also do not**  
 28 **wish to become**<sup>2</sup> his disciples? Then they reviled him,  
 and said, Thou art his disciple; but we are Moses'  
 29 disciples. We know that God **hath spoken**<sup>3</sup> unto Moses:  
 30 *as for this fellow*, we know not from whence he is. The  
 man answered and said unto them, Why herein is the  
 marvellous thing, that ye know not from whence he is,  
 31 and *yet* he **opened** mine eyes. Now we know that God  
 heareth not sinners: but if any man be a worshipper of  
 32 God, and **do** his will, him he heareth. Since the world  
 began was it not heard that any man opened the eyes

<sup>1</sup> εὗπον.

<sup>2</sup> μὴ καὶ ὑμεῖς θέλετε . . . γενέσθαι; 'Would ye also become' (R.V.) seems weak. The strict force of μὴ, too, should not be overlooked. (Cp. vi. 67; vii. 26, 47, 52; viii. 22.)

<sup>3</sup> λελάληκεν (Pft.), denoting God's revelation to Moses as *final* in their opinion.

33 of one that was born blind. If this man were not of  
34 God, he could do nothing. They answered and said  
unto him, Thou wast altogether born in sins, and dost  
thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he  
had found him, he said unto him, Dost thou believe on  
36 the Son of man? He answered and said, Who is he,  
37 Lord, that I might believe on him? And Jesus said unto  
38 him, Thou hast both seen him, and it is he that talketh  
with thee. And he said, Lord, I believe. And he  
worshipped him.

39 And Jesus said, For judgment I **came**<sup>1</sup> into this world,  
that they which see not might see, and that they which  
40 see might be made blind. And *some* of the Pharisees  
which were with him heard these words, and said unto  
41 him, **Surely we are not blind also?**<sup>2</sup> Jesus said unto  
them, If ye were blind, ye **would have**<sup>3</sup> no sin: but  
now ye say, We see; therefore your sin remaineth.

X. 1 Verily, verily, I say unto you, He that entereth not  
by the door into the sheep-fold, but climbeth up some  
2 other way, the same is a thief and a robber. But he  
that entereth in by the door is the shepherd of the sheep.  
3 To him the porter openeth; and the sheep hear his  
voice: and he calleth his own sheep by name, and  
4 leadeth them out. And when he **hath once put forth**<sup>4</sup>  
all his own, he goeth before them and the sheep follow  
5 him: for they know his voice. And a stranger will they  
not follow, but will flee from him: for they know not  
6 the voice of strangers. This parable spake Jesus unto  
them: but they understood not what things they were  
7 which he spake unto them. Therefore said Jesus unto  
them again, Verily, verily, I say unto you, I am the  
8 door of the sheep. All that ever came before me are

<sup>1</sup> ἦλθον.

<sup>3</sup> ἀν εἴχετε.

<sup>2</sup> Μὴ καὶ . . . ἔσμεν; (See on v. 27).

<sup>4</sup> δταν ἐκβάλη.

9 thieves and robbers: but the sheep did not hear them.  
 10 I am the door: by me if any man enter in, he shall be  
 11 saved, and shall go in and out, and find pasture. The  
 12 thief cometh not, but **that he may steal, and kill,  
 and destroy**:<sup>1</sup> I **came** that they might have life, and that  
 13 they might have *it* more abundantly. I am the good  
 14 shepherd: the good shepherd giveth his life for the  
 15 sheep. But he that is an hireling, and not a shepherd,  
 whose own the sheep are not, seeth the wolf coming,  
 and leaveth the sheep, and fleeth: and the wolf catcheth  
 16 them, and scattereth them. The hireling fleeth, because  
 17 he is an hireling, and careth not for the sheep. I am  
 18 the good shepherd, and know mine own, and mine own  
 19 know me. As the Father knoweth me, even so know  
 I the Father: and I lay down my life for the sheep.  
 20 And other sheep I have, which are not of this fold:  
 them also I must bring, and they shall hear my voice;  
 and **they shall become**:<sup>2</sup> one fold, *and* one shepherd.  
 21 Therefore doth my Father love me, because I lay down  
 22 my life, that I **may take**:<sup>3</sup> it again. No man taketh it  
 from me, but I lay it down of myself. I have power to  
 lay it down, and I have power to take it again. This  
 23 commandment **received**:<sup>4</sup> I of my Father.

24 There arose a division therefore again among the Jews  
 25 for these sayings. And many of them said, He hath a  
 26 devil, and is mad; why hear ye him? Others said,  
 These are not the words of him that hath a devil. Can  
 a devil open the eyes of the blind?

27 There then **took place**:<sup>5</sup> at Jerusalem the feast of the  
 28 dedication, and it was winter. And Jesus walked in the  
 29 temple, in Solomon's porch. Then came the Jews round  
 about him, and said unto him, How long dost thou excite  
 30 our mind? If thou be the Christ, tell us plainly. Jesus

<sup>1</sup> ἵνα κλέψῃ καὶ θύτῃ καὶ ἀπολέσῃ.

<sup>2</sup> γενήσονται.

<sup>5</sup> ἐγένετο. The R.V.'s 'And it was' is inaccurate.

<sup>3</sup> λαβώ.

<sup>4</sup> ἔλαβον.

answered them, I told you, and ye **believe**<sup>1</sup> not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they **shall in no wise ever perish**,<sup>2</sup> neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand. I and the Father are one.

31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye 33 **mean to stone**<sup>3</sup> me? The Jews answered him, saying, For a good work we **mean not to stone** thee; but for blasphemy; and because that thou, being a man, art 34 **making**<sup>4</sup> thyself God. Jesus answered them, Is it not 35 written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and 36 the scripture cannot be broken; Say ye of him, whom the Father **sanctified**,<sup>5</sup> and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works; that ye may know and **continue knowing**<sup>6</sup> that the Father *is* in me, and I in the Father.

39 Therefore they sought again to take him: but he 40 escaped out of their hand, And went away again beyond

<sup>1</sup> πιστεύετε.

<sup>2</sup> οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα.

<sup>3</sup> λιθάζετε. R.V.=‘do ye stone me?’ But the Present is clearly one “de conatu.” So in v. 33, as regards λιθάζομεν.

<sup>4</sup> ποιεῖς.

<sup>5</sup> ἡγίαστεν.

<sup>6</sup> ἵνα γνῶτε καὶ γινώσκητε. To approach this neat Tense construction in English is not easy. This seems clear—that there is intended to be brought out both an *introductory act* and an *abiding state*. Alford=“that ye may perceive and know.” M‘Clellan=“that ye may be resolved and know.”

Jordan, into the place where John at first **was baptizing**;<sup>1</sup> and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

XI. 1 Now a certain *man* was sick, *named Lazarus*, of 2 Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus 3 was sick.) Therefore his sisters sent unto him, saying, 4 Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God **may be** 5 **glorified**<sup>2</sup> thereby. Now Jesus loved Martha, and her 6 sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where 7 he was. Then after that saith he to *his* disciples, Let 8 us go into Judea again. *His* disciples say unto him, Master, the Jews **were now seeking**<sup>3</sup> to stone thee; and 9 goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the 10 day he stumbleth not, because he seeth the light of this 11 world. But if a man walk in the night, he stumbleth, 12 because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus **is fallen asleep**;<sup>4</sup> but I go, that I may awake him out of 13 sleep. Then said his disciples, Lord, if he **is fallen asleep**, he **shall be saved**.<sup>5</sup> Howbeit Jesus spake of his death: but they thought that he had spoken of taking 14 of rest in sleep. Then said Jesus unto them plainly, 15 Lazarus is dead.<sup>6</sup> And I am glad for your sakes that

<sup>1</sup> ἦν βαπτίζων.

<sup>3</sup> νῦν ἔζητουν.

<sup>2</sup> ίνα δοξασθῇ.

<sup>5</sup> σωθήσεται.

<sup>4</sup> κεκοιμηται.

<sup>6</sup> ἀπέθανεν. It is difficult to render this Aorist otherwise than in the text. Still, the distinction between it and *κεκοιμηται* must not be over-

I was not there, to the intent ye may believe; nevertheless let us go unto him. Therefore said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. So when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews **had come**<sup>1</sup> to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now whatsoever thou wilt ask for thyself of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me **shall in no wise ever die.**<sup>2</sup> Believest thou this? She saith unto him, Yea, Lord: I **have believed**<sup>3</sup> that thou art the Christ, the Son of God, he that cometh into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and **were comforting**<sup>4</sup> her, when they saw Mary, that she rose up hastily and went out, followed her, supposing that she was going unto the grave to weep there. Therefore when Mary came where Jesus was,

looked—the Aorist denoting the *moment* of passing from life to death—the perfect indicating the *state* of rest now begun and *continuing*.

<sup>1</sup> ἐληλύθεισαν.

<sup>2</sup> οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

<sup>3</sup> πεπίστευκα.

<sup>4</sup> παραμυθούμενοι.

and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the 34 spirit, and **troubled himself**,<sup>1</sup> And said, Where have ye laid him? They said unto him, Lord, come and 35, 36 see. Jesus wept. The Jews, therefore, said, Behold 37 how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have 38 caused that even this man should not have died? Jesus therefore, again groaning in himself, cometh to the grave.

39 It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: 40 for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou 41 shouldest see the glory of God? Then they took away the stone. And Jesus lifted up *his* eyes, and said, 42 Father, I thank thee that thou **didst hear**<sup>2</sup> me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may 43 believe that thou **didst send**<sup>3</sup> me. And when he thus had spoken, he cried with a loud voice, Lazarus, come 44 forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose 45 him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus 46 did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What **are we doing?**<sup>4</sup> for this man

<sup>1</sup> ἐτάραξεν ἑαυτὸν.

<sup>2</sup> ἡκουσας. There is manifestly referred to some *special* unrecorded prayer that Christ offered up to the Father.

<sup>3</sup> ἀπέστειλας.

<sup>4</sup> τί ποιοῦμεν;

48 doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and 49 take away both our place and nation. And one of them, 50 said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for 51 the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus **was about to**<sup>1</sup> die for that 52 nation; And not for that nation only, but that also he should gather together in one the children of God that 53 were scattered abroad. Then from that day forth they 54 took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto the country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then **continued they to seek** for Jesus, and **to speak**<sup>2</sup> among themselves, as they stood in the temple, What think ye, that he **will in no wise come**<sup>3</sup> to the feast? Now both the chief priests and the Pharisees had given commandment, that, if any man knew where he were, he should show *it*, that they might take him.

XII. 1 Jesus, therefore, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from 2 the dead. There they made him a supper: and Martha served: but Lazarus was one of them that sat at the table 3 with him. Mary therefore took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus,

<sup>1</sup> ἔμελλεν.

<sup>2</sup> ἔζητούν . . . καὶ ἔλεγον—both Impsts., making the picture of those country people meeting together, and talking in the temple, all the more *life-like*.

<sup>3</sup> οὐ μὴ ξλθῃ.

and wiped his feet with her hair: and the house was  
 4 filled with the odour of the ointment. Then saith one  
 5 of his disciples, Judas Iscariot, which **was about to**<sup>1</sup>  
 6 betray him, Why was not this ointment sold for three  
 7 hundred pence, and given to the poor? This he said,  
 8 not that he cared for the poor; but because he was a  
 9 thief, and having the bag, **used to carry away**<sup>2</sup> what was  
 10 put therein. Then said Jesus, Let her alone: **that she**  
 11 **may keep**<sup>3</sup> this against the day of my burial. For the  
 12 poor always ye have with you; but me ye have not always.

13 Much people of the Jews therefore knew that he was  
 there: and they came not for Jesus' sake only, but that  
 14 they might see Lazarus also, whom he had raised from  
 15 the dead. But the chief priests consulted that they might  
 16 put Lazarus also to death; Because that by reason of him  
 many of the Jews **were going away, and believing**<sup>4</sup> on  
 Jesus.

17 On the next day much people that were come to the  
 feast, when they heard that Jesus was coming to Jeru-  
 18 salem, Took the branches of palm trees, and went forth  
 to meet him, and **kept crying**, Hosanna: Blessed *is* the  
 King of Israel that cometh in the name of the Lord.  
 19 And Jesus, when he had found a young ass, sat thereon;  
 20 as it is written, Fear not, daughter of Zion: behold, thy  
 21 King cometh, sitting on an ass's colt. These things  
 understood not his disciples at the first: but when Jesus  
 was glorified, then remembered they that these things

<sup>1</sup> ὁ μέλλων.

<sup>2</sup> το γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. These words  
 explain the way in which Judas proved himself to be a thief. To give  
 the rendering 'carried,' or 'used to carry,' would be to convey **NO**  
 information. For if he carried the bag, then, as a matter of course, he  
 would carry also the gifts that were put into it. Everything points to  
 the rendering given in the text being the correct one. Vulgate=portabat.  
 Compare the English 'lift'=steal, as in 'shop-lifting.'

<sup>3</sup> τηρήσῃ.

<sup>4</sup> ὑπῆγον . . . ἐπίστευον. It is a constant *process* that is indicated.

were written of him, and *that* they had done these things  
 17 unto him. The people therefore that was with him when  
 he called Lazarus out of his grave, and raised him from  
 18 the dead, bare record. For this cause the people also  
 met him, for that they heard that he had done this  
 19 miracle. The Pharisees therefore said among themselves,  
**Ye behold**<sup>1</sup> how ye prevail nothing? behold, the world  
 is gone after him.

20 And there were certain Greeks among them that **were**  
 21 **wont to go up**<sup>2</sup> to worship at the feast: The same came  
 therefore to Philip, which was of Bethsaida of Galilee,  
 22 and desired him, saying, Sir, we would see Jesus. Philip  
 cometh and telleth Andrew: Andrew cometh and Philip,  
 and they tell Jesus.

23 And Jesus answered them, saying, The hour is come that  
 24 the Son of man should be glorified. Verily, verily, I say  
 unto you, Except a corn of wheat fall into the ground  
 and die, it abideth alone: but if it die, it bringeth forth  
 25 much fruit. He that loveth his life shall lose it; and  
 he that hateth his life in this world shall keep it unto  
 26 life eternal. If any man serve me, let him follow me;  
 and where I am, there shall also my servant be: if any  
 27 man serve me, him will *my* Father honour. Now is  
 my soul troubled; and what shall I say? Father, save  
 me from this hour: but for this cause came I unto this  
 28 hour. Father, glorify thy name. Then came there a  
 voice from heaven, *saying*, I have both glorified *it*, and  
 29 will glorify *it* again. The people therefore that stood  
 by, and heard *it*, said that it thundered: others said,  
 30 An angel **hath spoken**<sup>3</sup> to him. Jesus answered and  
 said, This voice came not because of me, but for your  
 31 sakes. Now is the judgment of this world: now shall

<sup>1</sup> The A.V. has the Imperative: but the Indicative rendering agrees better with the context. R.V. has 'ye behold' only in the margin.

<sup>2</sup> τῶν ἀναβαίνοντων. R.V. = 'those that went up.'

<sup>3</sup> λελάληκεν.

32 the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me.

33 (This he said, signifying what death he **was about to**<sup>1</sup> die.) The people answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who

35 is this Son of man? Jesus, therefore, said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have the light, believe in the light, that ye **may become**<sup>2</sup> the children of light. These things spake Jesus, and departed, and **was hidden**<sup>3</sup> from them.

37 But though he had done so many miracles before them,

38 yet they **continued not to believe**<sup>4</sup> on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to

39 whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said

40 again, He hath blinded their eyes, and hardened their heart; lest they should see with *their* eyes, and understand with *their* heart, and **should turn**, and I should

41 heal them. These things said Esaias, because he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they **were not in the way of confessing**<sup>5</sup> him, lest they should be

43 put out of the synagogue: For they loved the glory of men more than the glory of God.

44 Jesus cried and said, He that believeth on me, be

45 lieveth not on me, but on him that sent me. And

46 he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me

<sup>1</sup> ημελλεν. It is futurity that is meant, rather than predestination or intention.

<sup>2</sup> γένησθε.

<sup>3</sup> ἐκρύβη.

<sup>4</sup> οὐκ ἐπίστευον.

<sup>5</sup> οὐχ ὠμολόγουν.

47 should not abide in darkness. And if any man hear my words, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I **spake**,<sup>1</sup> the same 49 shall judge him in the last day. For I **spake** not of myself; but the Father which sent me, he gave me a command- 50 ment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father **hath said**<sup>2</sup> unto me, so I speak.

XIII. 1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And **while supper was going on**,<sup>3</sup> (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to 3 betray him,) Jesus knowing that the Father had given all things into his hands, and that he **came from God**, 4 and **was going**<sup>4</sup> to God; He riseth from supper, and laid aside his garments; and took a towel, and girded 5 himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with 6 the towel wherewith he was girded. Then cometh he to Simon Peter: and he saith unto him, Lord, dost thou 7 wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt perceive 8 hereafter. Peter saith unto him, Thou shalt certainly never wash<sup>5</sup> my feet. Jesus answered him, If I wash 9 thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and

<sup>1</sup> ἐλάλησα (so in v. 49).

<sup>2</sup> εἴρηκεν.

<sup>3</sup> δείπνου γινομένου. The A.V.'s rendering 'supper being ended' is manifestly wrong. In v. 4 we find Jesus rising *from* supper. R.V. = 'during supper.'

<sup>4</sup> ἐξῆλθεν καὶ . . . ὑπάγει.

<sup>5</sup> οὐ μὴ νίψῃς.

10 *my* head. Jesus saith to him, He that is bathed<sup>1</sup> needeth not save to wash *his* feet, but is clean every whit: and 11 ye are clean, but not all. For he knew **who was betraying**<sup>2</sup> him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and had sat down again, he said unto them, 13 Know ye what I have done to you? Ye call me Master 14 and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet, ye also 15 ought to wash one another's feet. For I have given you an example, that ye should do as I have done to 16 you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than 17 he that sent him. If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I **chose**:<sup>3</sup> but, that the scripture may be fulfilled, He that eateth my 19 bread lifteth up his heel against me. From henceforth I tell you before it come, that, when it is come to pass, 20 ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That 22 one of you shall betray me. Then the disciples **began to look**<sup>4</sup> one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his

<sup>1</sup> ὁ λελουμένος. The distinction between *νίπτειν* and *λούεσθαι* must be observed, the former meaning to wash *part* of the body, the latter to wash the *whole* person.

<sup>2</sup> τὸν παραδιδόντα. It is rather surprising that the R.V. should have reproduced the A.V.'s error of giving the rendering 'that *should* betray.' For such rendering, according to the R.V., *μέλλοντα* would be required. Apart from that, the Participle clearly shows the work as *already going on*.

<sup>3</sup> ἔξελεξάμην.

<sup>4</sup> ἔβλεπον εἰς ἄλληλους. *Cp.* "began to enquire among themselves" (Luke xxii. 23).

24 disciples, whom Jesus loved. Simon Peter therefore **beckoneth** to him, and saith to him, Say who it is of  
 25 whom he speaks. He, leaning back on Jesus' breast as  
 26 he was, saith unto him, Lord, who is it? Jesus answered,  
 He it is for whom I shall dip the sop and give it him.  
 And when he had dipped the sop, he gave *it* to Judas  
 27 Iscariot, *the son* of Simon. And after the sop Satan  
 entered into him. Therefore said Jesus unto him, That  
 28 thou doest, do quickly. Now no man at the table knew  
 29 for what intent he spake this unto him. For some *of*  
*them* thought, because Judas had the bag, that Jesus had  
 said unto him, Buy *those things* that we have need of  
 against the feast; or, that he should give something  
 30 to the poor. He then having received the sop went  
 immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now **was**  
**glorified**<sup>1</sup> the Son of man, and God **was glorified**<sup>1</sup> in  
 32 him. If God be glorified in him, God shall also glorify  
 33 him in himself, and shall straightway glorify him. Little  
 children, yet a little while I am with you. Ye shall seek  
 me: and as I said unto the Jews, Whither I go, ye can-  
 34 not come; so now I say to you. A new commandment  
 I give unto you, That ye love one another; as I **loved**<sup>2</sup>  
 35 you, that ye also love one another. By this shall all *men*  
 know that ye are my disciples, if ye have love one to  
 another.

36 Simon Peter saith unto him, Lord, whither goest thou?  
 Jesus answered him, Whither I go, thou canst not follow  
 37 me now; but thou shalt follow me afterwards. Peter  
 said unto him, Lord, why cannot I follow thee now? I  
 38 will lay down my life for thy sake. Jesus answered him,  
 Wilt thou lay down thy life for my sake? Verily, verily,  
 I say unto thee, The cock shall **certainly not crow**,<sup>3</sup> till  
 thou hast denied me thrice.

XIV. 1 Let not your heart be troubled: ye believe in

<sup>1</sup> ἔδοξάσθη.

<sup>2</sup> ἤγάπησα.

<sup>3</sup> οὐ μὴ φωνήσῃ.

2 God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you.  
 3 For I go to prepare a place for you. And if I go and prepare a place for you, I **am coming**<sup>1</sup> again, and will receive you unto myself; that where I am, *there* ye may 4 be also. And whither I go, ye know the way.

5 Thomas saith unto him, Lord, we know not whither 6 thou goest; how **know we**<sup>2</sup> the way? Jesus saith unto him, I am the way, and the truth, and the life: no man 7 cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and 9 it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet **dost thou not know**<sup>3</sup> me, Philip? he that hath seen me hath seen the Father; 10 how sayest thou *then*, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the 11 works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' 12 sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the 13 Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask me any thing in my name, I will do *it*.

15 If ye love me, **ye will keep**<sup>4</sup> my commandments. 16 And I will pray the Father, and he shall give you another 17 Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye

<sup>1</sup> ἔρχομαι.

<sup>2</sup> οὐκ ἔγνωκας. Perfect with force of Present.

<sup>3</sup> οἶδαμεν.

<sup>4</sup> τηρήσετε.

know him ; for he dwelleth with you, and shall be in  
 18 you. I will not leave you comfortless : I will come to  
 19 you. Yet a little while, and the world seeth me no  
 more ; but ye see me : because I live, ye shall live also.  
 20 At that day ye shall know that I *am* in my Father, and  
 21 ye in me, and I in you. He that hath my command-  
 ments, and keepeth them, he it is that loveth me : and  
 22 he that loveth me shall be loved of my Father, and I  
 23 will love him, and will manifest myself to him. Judas  
 saith unto him, (not Iscariot,) Lord, **what is come to**  
**pass**<sup>1</sup> **that thou wilt manifest thyself unto us, and not**  
 23 **unto the world?** Jesus answered and said unto him,  
 If a man love me, he will keep my word : and my  
 Father will love him, and we will come unto him, and  
 24 make our abode with him. He that loveth me not  
 keepeth not my sayings : and the word which ye hear  
 25 is not mine, but the Father's which sent me. These  
 things have I spoken unto you, while yet remaining  
 26 with you. But the Comforter, *which is* the Holy Ghost,  
 whom the Father will send in my name, he shall teach  
 you all things, and bring to your remembrance **all that**  
 27 **I said**<sup>2</sup> **unto you.** Peace I leave with you, my peace  
 I give unto you : not as the world giveth, give I unto  
 you. Let not your heart be troubled, neither let it be  
 28 afraid. Ye **heard**<sup>3</sup> how I said unto you, I go away, and  
 come *again* unto you. If ye loved me, ye **would have**  
**rejoiced**,<sup>4</sup> because I go unto the Father : for my Father  
 29 is greater than I. And now I have told you before it  
 come to pass, that, when it is come to pass, ye might  
 30 believe. Hereafter I will not talk much with you : for  
 the prince of the world **is coming**,<sup>5</sup> and hath nothing in  
 31 me. But that the world may know that I love the  
 Father ; and as the Father gave me commandment,  
 even so I do. Arise, let us go hence.

<sup>1</sup> τι γέγονεν.

<sup>2</sup> εἰπον.

<sup>3</sup> τίκούσατε.

<sup>4</sup> ἔχαρητε ἀν.

<sup>5</sup> ἔρχεται.

XV. 1 I am the true vine, and my Father is the husband-  
 2 man. Every branch in me that beareth not fruit he taketh  
 3 away ; and every *branch* that beareth fruit he purgeth it,  
 4 that it may bring forth more fruit. Now ye are clean  
 5 through the word which I have spoken unto you. Abide  
 in me, and I in you. As the branch cannot bear fruit of  
 itself, except it abide in the vine ; no more can ye, except  
 6 ye abide in me. I am the vine, ye *are* the branches :  
 He that abideth in me, and I in him, the same bringeth  
 7 forth much fruit : for without me ye can do nothing. If  
 a man abide not in me, he is cast forth as a branch, and  
 is withered ;<sup>1</sup> and they gather them, and cast *them* into  
 8 the fire, and they are burned. If ye abide in me, and my  
 9 words abide in you, **ask**<sup>2</sup> what ye will, and it shall be  
 done unto you. Herein is my Father glorified, that ye  
 10 bear much fruit ; so shall ye be my disciples. As the  
 Father hath loved me, so have I loved you : continue  
 11 ye in my love. If ye keep my commandments, ye shall  
 abide in my love ; even as I have kept my Father's  
 12 commandments, and abide in his love. These things  
 have I spoken unto you, that my joy **may be** in you,  
 13 and *that* your joy **may be** fulfilled.<sup>3</sup> This is my com-  
 mandment, That ye love one another, as I have loved  
 14 you. Greater love hath no man than this, that a man  
 15 lay down his life for his friends. Ye are my friends, if  
 16 ye do whatsoever I command you. Henceforth I call  
 you not servants ; for the servant knoweth not what his  
 lord doeth : but I have called you friends ; for all things  
 that I have heard of my Father I have made known unto  
 you. Ye **did not choose**<sup>4</sup> me, but I **chose**<sup>4</sup> you, and  
 appointed<sup>4</sup> you, that ye should go and bring forth fruit,  
 and *that* your fruit should remain ; that whatsoever ye  
 shall ask of the Father in my name, he may give it you.

<sup>1</sup> ἔβλήθη . . . καὶ ἔξηράνθη (Gnomic Aorist), see p. 25.

<sup>2</sup> αἰτήσασθε.

<sup>4</sup> ἔξελέξασθε . . . ἔξελεξάμην . . . ἔθηκα.

<sup>3</sup> πληρωθῆ.

17 These things I command you, that ye love one another.

18 If the world hate you, **know**<sup>1</sup> that it **hath hated**<sup>2</sup> me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they **persecuted**<sup>3</sup> me, they will also persecute you; if they **kept**<sup>3</sup> my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: And **ye** also **bear witness**,<sup>4</sup> because ye have been with me from the beginning.

XVI. 1 These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the hour is coming, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they

<sup>1</sup> γινώσκετε. The Imperative suits the context better than the Indicative.

<sup>2</sup> μεμίσηκεν. Such *has been*, and *still is*, the case.

<sup>3</sup> ἔδιωξαν . . . ἐτήρησαν.

<sup>4</sup> μαρτυρεῖτε. M'Clellan regards the verb as Imperative—'Do ye also bear witness.'

4 did not recognise<sup>1</sup> the Father, nor me. But these things have I told you, that, when their hour is once come,<sup>2</sup> ye may remember that I told you of them. And these things I said not unto you at the beginning, because 5 I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest 6 thou? But because I have said these things unto you, 7 sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto 8 you; but if I depart, I will send him unto you. And when he is come, he will convict the world concerning 9 sin, and righteousness, and judgment: Concerning sin, 10 because they believe not on me; Concerning righteousness, because I go to the Father, and ye see me no more; 11 Concerning judgment, because the prince of this world 12 hath been judged.<sup>3</sup> I have yet many things to say unto 13 you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all the truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will 14 show you things to come. He shall glorify me; for he 15 shall take<sup>4</sup> of mine, and shall declare *it* unto you. All things that the Father hath are mine: therefore said I, that he taketh<sup>5</sup> of mine, and shall declare *it* unto you. 16 A little while, and ye behold<sup>6</sup> me no more: and again, 17 a little while, and ye shall see me. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye behold me not: and again, a little while, and ye shall see me: and, Because

<sup>1</sup> οὐκ ἔγνωσαν. The meaning is that they had an opportunity of knowing, and *missed it*. A.V. and R.V. = 'have not known.'

<sup>2</sup> δέκαν ἔλθῃ.

<sup>3</sup> κέκριται.

<sup>4</sup> λήμψεται. A.V.'s 'shall receive' does not bring out the meaning that the recipient is *not* altogether *passive*.

<sup>5</sup> λαμβάνει.

<sup>6</sup> θεωρεῖτε (so in vv. 17 and 19.)

18 I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he saith.  
 19 Now Jesus perceived<sup>1</sup> that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye behold me not: and again, a little while, and ye shall see me?  
 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be  
 21 sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy  
 22 that a man was born<sup>2</sup> into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh  
 23 from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask  
 24 the Father, he will give it you in my name. Hitherto ye have asked<sup>3</sup> nothing in my name: persist in asking,<sup>4</sup> and ye shall receive, that your joy may remain fulfilled.<sup>5</sup>  
 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall tell you plainly of the Father.  
 26 At that day ye shall ask in my name: and I say not  
 27 unto you, that I will pray the Father for you; For the Father himself loveth you, because ye have loved me,  
 28 and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>1</sup> ἔγνω. It is necessary to distinguish *γνώσκειν* from *εἰδεῖν*. The former means to learn by means of *natural* powers; while *εἰδεῖν* does not exclude the idea of knowledge *supernatural*.

<sup>2</sup> ἔγεννήθη.

<sup>3</sup> ἤτισατε (Aor.): but the Perfect rendering is necessary, because, as Burton (p. 26) points out, the event may be said to “continue up to the time of speaking, so that there is actually no interval.”

<sup>4</sup> αἰτεῖτε (Progressive Present).

<sup>5</sup> ἢ πεπληρωμένη.

29 His disciples said unto him, Lo, now speakest thou  
 30 plainly, and speakest no proverb. Now know we that  
 thou knowest all things, and needest not that any man  
 should ask thee: by this we believe that thou camest  
 31 forth from God. Jesus answered them, Do ye now  
 32 believe? Behold, the hour cometh, yea, is now come,  
 that ye shall be scattered, every man to his own, and  
 shall leave me alone: and yet I am not alone, because  
 33 the Father is with me. These things I have spoken  
 unto you, that in me ye **may have**<sup>1</sup> peace. In the  
 world ye shall have tribulation: but be of good cheer;  
 I have overcome the world.

XVII. 1 These words spake Jesus, and lifted up his eyes  
 to heaven, and said, Father, the hour is come; glorify  
 2 the Son, that the Son may glorify thee: As thou **gavest**<sup>2</sup>  
 him power over all flesh, that he should give eternal life  
 3 to as many as thou hast given him. And this is life  
 eternal, that they should know thee the only true God,  
 4 and Jesus Christ, whom thou **didst send**.<sup>3</sup> I **glorified**<sup>4</sup>  
 thee on the earth: having finished the work which thou  
 5 **hast given** me to do. And now, O Father, glorify thou  
 me with thine own self with the glory which I **continued**  
 6 **to have**<sup>5</sup> with thee before the world was. I have mani-  
 fested thy name unto the men which thou **gavest** me  
 out of the world: thine they were, and thou **gavest** them  
 7 me; and they have kept thy word. Now they know that  
 8 all things whatsoever thou **gavest** me are of thee. For  
 I have given unto them the words which thou **gavest**  
 me; and they **took them**,<sup>6</sup> and **recognised**<sup>7</sup> surely that

<sup>1</sup> ἔχητε.

<sup>2</sup> ἔδωκας. The power was given, *once for all*, when God sent Him into the world. (See v. 27.)

<sup>3</sup> ἀπέστειλας.

<sup>4</sup> ἔδόξασα. Christ, in anticipation, speaks of all redemption as *one finished act*—causing joy.

<sup>5</sup> είχον (Impft.). The possession was *uninterrupted* and *undisturbed*.

<sup>6</sup> ἔλαβον. (See xvi. 14, note.)

<sup>7</sup> ἔγνωσαν.

I came out from thee, and they **believed**<sup>1</sup> that thou  
 9 didst send me. I pray for them: I pray not for the  
 world, but for them which thou hast given me; for they  
 10 are thine. And all mine are thine, and thine are mine;  
 11 and I **remain glorified**<sup>2</sup> in them. And now I am no  
 more in the world, but these are in the world, and I  
 come to thee. Holy Father, keep them in thine own  
 name which thou hast given me, that they may be one,  
 12 as we *are*. While I was with them, I **continued to**  
**keep**<sup>3</sup> them in thy name which thou hast given me;  
 and I guarded them, and none of them **perished**,<sup>4</sup> but  
 the son of perdition; that the scripture might be fulfilled.  
 13 And now I am coming to thee; and these things I speak  
 in the world, that they might have my joy fulfilled in  
 14 themselves. I have given them thy word; and the  
 world **hated**<sup>5</sup> them, because they are not of the world,  
 15 even as I am not of the world. I pray not that thou  
 shouldest take them out of the world, but that thou  
 16 shouldest keep them from the evil. They are not of  
 17 the world, even as I am not of the world. Sanctify  
 18 them through thy truth: thy word is truth. As thou  
**didst send** me into the world, even so **sent I** them  
 19 into the world. And for their sakes I sanctify myself,  
 that they also might be sanctified through the truth.  
 20 Neither pray I for these alone, but for them also which  
 21 **believe**<sup>6</sup> on me through their word; That they all may  
 be one; as thou, Father, *art* in me, and I in thee, that  
 they also may be in us: that the world may believe that  
 22 thou **didst send** me. And the glory which thou **hast**  
**given** me I have given them; that they may be one,

<sup>1</sup> ἐπίστευσαν.

<sup>2</sup> δεδόξασμα. The exact force of the tense is—‘*have been, and still am.*’

<sup>3</sup> ἐτήρουν (Impst.), denoting that the watching was *continual*.

<sup>4</sup> ἀπώλετο.

<sup>5</sup> ἐμίσησεν.

<sup>6</sup> πιστευόντων. Not, as A.V., ‘*shall believe.*’ By anticipation the whole body of believers already exists.

23 even as we are one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou **didst send** me, and **didst love** them,  
 24 as thou **didst love** me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.  
 25 O righteous Father, the world **knew thee not**: but I **knew** thee, and these **knew** that thou **didst send** me.  
 26 And I **made known** unto them thy name, and **will make it known**; that the love wherewith thou **lovedst** me may be in them, and I in them.

XVIII. 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered himself, and his 2 disciples. And Judas also, which **was betraying**<sup>1</sup> him, knew the place; for Jesus oftentimes resorted thither with 3 his disciples. Judas then, having received the band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that **were coming**<sup>2</sup> upon him, went forth and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which **was betraying**<sup>3</sup> him, **was standing**<sup>3</sup> with them. As soon then as he had said unto them, I am *he*, they went backward, 7 and fell to the ground. Therefore asked he them again, 8 Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I **told**<sup>4</sup> you that I am *he*. If therefore ye seek 9 me, let these go their way: That the saying might be fulfilled which he spake, Of them which thou **hast given**  
 10 me have I **lost**<sup>5</sup> none. Therefore Simon Peter having a

<sup>1</sup> ὁ παραδιδούς. The work was already *begun*.

<sup>2</sup> πάντα τὰ ἐρχόμενα.

<sup>4</sup> εἶπον.

<sup>3</sup> ιστήκει (so in vv. 15, 16, 18).

<sup>5</sup> ἀπώλεσα.

sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Therefore said Jesus unto Peter, Put up the sword into the sheath : the cup which my Father hath given me, shall I not drink it? So the band and the captain and officers

12 of the Jews took Jesus, and bound him, And led him away to Annas first : for he was father-in-law to Caiaphas, which

13 was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

14 And Simon Peter **was following**<sup>1</sup> Jesus, and *so was* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter **was standing** at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the

15 door, and brought in Peter. Therefore saith the damsel that kept the door unto Peter, Art not thou also *one*

16 of this man's disciples? He saith, I am not. And the servants and officers **were standing** there, having made a fire of coals ; for it was cold : and they **were warming**<sup>2</sup> themselves : and Peter **was standing** with them, and warming himself.

17 The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I **have spoken** openly to the world ; I ever taught in the synagogue, and in the temple, whither all the Jews resort ; and in secret I **said**

18 nothing. Why askest thou me ? ask them which **have heard** me, what I **said** unto them : behold, they know what I said. And when he had thus spoken, one of the officers which **was standing by** struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ?

19 Jesus answered him, If I **spake** evil, bear witness of the

<sup>1</sup> ἤκολούθει. The Imperfect of *description*. (See p. 23.)

<sup>2</sup> ἐθερμαίνοντο.

24 evil ; but if well, why smitest thou me ? Therefore Annas **sent**<sup>1</sup> him bound unto Caiaphas the high priest.

25 And Simon Peter **was standing** and **warming** himself. They said therefore unto him, Art not thou also *one* of his 26 disciples ? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear 27 Peter cut off, saith, Did not I see thee in the garden with him ? Peter then denied again : and immediately a cock crew.

28 Therefore **lead** they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled, 29 but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against 30 this man ? They answered and said unto him, If he were not a malefactor, we would not have delivered him up 31 unto thee. Therefore said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any 32 man to death : That the saying of Jesus might be fulfilled, which he spake, signifying what death he **was about to**<sup>2</sup> 33 die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King 34 of the Jews ? Jesus answered him, Sayest thou this 35 thing of thyself, or did others tell it thee of me ? Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me : what **didst thou**<sup>3</sup> ?  
36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then **would** my servants **have**

<sup>1</sup> Ἀπέστειλεν. It has been much disputed whether the Plpt. rendering (*had sent*) of the A.V. is defensible. As Burton (p. 23) points out, the valid objection is “not in any inappropriateness of the Aorist tense to express an event antecedent to one already mentioned, but in the presence of *οὐν*, which is, in John especially, so constantly continuative, and in the absence of any intimation in the context that the events are related out of their chronological order.”

<sup>2</sup> ἤμελλεν.

<sup>3</sup> τί ἐποίησας ; = what precisely is the charge ?

37 **been fighting now**,<sup>1</sup> that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end **have I been born**, and for this cause **am I come**<sup>2</sup> into the world, that I should bear witness unto the truth.

38 Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the pass-over : will ye therefore that I release unto you the King 40 of the Jews ? Therefore cried they again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. 1 Then Pilate therefore took Jesus, and scourged <sup>2</sup> him. And the soldiers platted a crown of thorns, and put *it* on his head, and they cast around him a purple robe, And they came to him [one by one]<sup>3</sup> and said, 3 Hail, King of the Jews ! and they smote him with their 4 hands. And Pilate went forth again, and saith unto them, Behold, I bring him forth to you that ye may know 5 that I find no fault in him. Therefore came Jesus forth, wearing the crown of thorns, and the purple robe. And 6 Pilate saith unto them, Behold the man ! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* ; for I find no fault 7 in him. The Jews answered him, We have a law, and by the law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the 9 more afraid ; And went again into the judgment hall,

<sup>1</sup> ἤγωνίζοντο ἄν.

<sup>2</sup> γεγέννηματ . . . ἐλήλιθα.

<sup>3</sup> ἤρχοντο προς αὐτόν. Exceedingly graphic in this touch. It makes us see the soldiers *coming up in turn* (Impst.), and paying their mock homage.

and saith unto Jesus, Whence art thou? But Jesus gave  
 10 him no answer. Therefore saith Pilate unto him, Speak-  
 est thou not unto me? knowest thou not that I have  
 power to crucify thee, and have power to release thee?  
 11 Jesus answered, Thou **wouldest have**<sup>1</sup> no power *at all*  
 against me, except it were given thee from above: there-  
 fore he that delivered me unto thee hath the greater sin.  
 12 And from thenceforth Pilate **made continued effort**<sup>2</sup> to  
 release him: but the Jews cried out, saying, If thou  
 release this man, thou art not Cæsar's friend: whosoever  
 maketh himself a king speaketh against Cæsar.  
 13 When Pilate therefore heard these sayings, he brought  
 Jesus forth, and sat down in the judgment seat in a place  
 that is called the Pavement, but in the Hebrew, Gabbatha.  
 14 And it was the preparation of the passover, and about  
 the sixth hour: and he saith unto the Jews, Behold  
 15 your King! They therefore cried out, Away with *him*,  
 away with *him*, crucify him. Pilate saith unto them,  
 Shall I crucify your King? The chief priests answered,  
 16 We have no king but Cæsar. Then delivered he him  
 therefore unto them to be crucified. They took Jesus  
 17 therefore. And he bearing his cross for himself went  
 forth into a place called *the place* of a skull, which is  
 18 called in the Hebrew, Golgotha: Where they crucified  
 him, and two other with him, on either side one, and  
 Jesus in the midst.  
 19 And Pilate wrote a title, and put *it* on the cross. And  
 there was written<sup>3</sup> JESUS OF NAZARETH THE  
 20 KING OF THE JEWS. This title therefore read many  
 of the Jews; for the place where Jesus was crucified was

<sup>1</sup> Οὐκ εἶχες. The omission of *αὐ* is noticeable. For other examples see xv. 22, 24; Matt. xxvi. 24; Gal. iv. 15; Rom. vii. 7. This usage (which is for rhetorical purposes) is quite Classical. Compare "Aequius huic Turnum fuerat se opponere morti,"—it *had been* more just, &c. (*fuisse* being the regular form). *Aeneid* xi. 115.

<sup>2</sup> ἔζητει.

<sup>3</sup> ἦν γεγραμμένον.

nigh to the city : and it was written in Hebrew, *and*  
 21 Latin, *and* Greek. The chief priests of the Jews therefore  
 said to Pilate, Write not, The King of the Jews ; but that  
 22 he said, I am King of the Jews. Pilate answered, What  
 I have written I have written.

23 The soldiers therefore, when they had crucified Jesus,  
 took his garments, and made four parts, to every soldier  
 a part ; and also *his* coat : now the coat was without seam,  
 24 woven from the top throughout. They said therefore  
 among themselves, Let us not rend it, but cast lots for it,  
 whose it shall be : that the scripture might be fulfilled,  
 which saith, They parted my garments among them,  
 and for my vesture they did cast lots. These things  
 therefore the soldiers did.

25 Now there **were standing**<sup>1</sup> by the cross of Jesus his  
 mother, and his mother's sister, Mary the *wife* of Cleophas,  
 26 and Mary Magdalene. When Jesus therefore saw his  
 mother, and the disciple standing by whom he loved, he  
 27 saith, Woman, behold thy son ! Then saith he to the  
 disciple, Behold thy mother ! And from that hour that  
 disciple took her unto his own *home*.

28 After this, Jesus knowing that all things **are now**  
**finished**,<sup>2</sup> that the scripture might be accomplished, saith,  
 29 I thirst. Now there was set a vessel full of vinegar : and  
 they filled a sponge with vinegar, and put *it* upon hyssop,  
 30 and put *it* to his mouth. When Jesus therefore had re-  
 ceived the vinegar, he said, It is finished : and he bowed  
 his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation,  
 that the bodies should not remain upon the cross on  
 the sabbath day (for that sabbath day was an high day),  
 besought Pilate that their legs might be broken, and *that*  
 32 they might be taken away. Therefore came the soldiers,  
 and brake the legs of the first, and of the other which

<sup>1</sup> ιστήκεισαν.

<sup>2</sup> τετέλεσται.

33 was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs :  
 34 But one of the soldiers with a spear pierced his side, and  
 35 forthwith came there out blood and water. And he that **hath seen it hath borne record**,<sup>1</sup> and his record is true : and he knoweth that he saith true, that ye also **may believe**. For these things **came to pass**,<sup>2</sup> that the scripture **might be fulfilled**,<sup>3</sup> A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus : and Pilate gave *him* leave. He came therefore, and took the body  
 39 of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of  
 40 myrrh and aloes, about an hundred pound *weight*. So they took the body of Jesus, and wound it in linen clothes  
 41 with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was  
 42 never man yet laid. There laid they Jesus therefore, because of the Jews' preparation *day* ; for the sepulchre was nigh at hand.

XX. 1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth  
 2 the stone taken away from the sepulchre. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we

<sup>1</sup> ὁ ἐώρακὼς μεμαρτύρηκεν. The A.V.'s 'he that *saw* it *bare* record' gives altogether a wrong impression. The Pfts. are used to show that he *who is now writing* is THE PERSON who saw—otherwise we should certainly have had AORISTS.

<sup>2</sup> ἐγένετο . . . πληρωθῆ. S. Matthew said γέγονεν (*Vide* Matt. i. 22, note) : but to John writing far on in the century the same events in our Lord's life would appear in the light of a *historic past*.

3 know not where they have laid him. Peter therefore  
 went forth, and that other disciple, and **they proceeded**  
 4 **towards**<sup>1</sup> the sepulchre. So they **began to run**<sup>2</sup> both  
 together: and the other disciple did outrun Peter, and  
 5 came first to the sepulchre. And he stooping down,  
*and looking in, seeth*<sup>3</sup> the linen clothes lying; yet went  
 6 he not in. Then cometh Simon Peter following him,  
 and went into the sepulchre, and **beholdeth**<sup>4</sup> the linen  
 7 clothes **lying**.<sup>5</sup> And the napkin, that was about his head,  
 not lying with the linen clothes, but wrapped together  
 8 in a place by itself. Then went in also that other disciple  
 which came first to the sepulchre, and he saw, and  
 9 believed. For as yet they knew not the scripture, that  
 10 he must rise again from the dead. The disciples there-  
 fore went away again unto their own home.

11 But Mary **continued to stand**<sup>6</sup> without at the sepulchre  
 weeping: and as she wept, she stooped down, *and*  
 12 *looked* into the sepulchre, And beholdeth two angels in  
 white sitting, the one at the head, and the other at the  
 13 feet, where the body of Jesus had lain. And they say  
 unto her, Woman, why wepest thou? She saith unto  
 them, Because they have taken away my Lord, and I  
 14 know not where they have laid him. And when she  
 had thus said, she turned herself back, and saw Jesus  
 15 standing, and knew not that it was Jesus. Jesus saith  
 unto her, Woman, why wepest thou? whom seekest  
 thou? She, supposing him to be the gardener, saith  
 unto him, Sir, if thou **didst bear** him hence, tell me  
 where thou **didst lay**<sup>7</sup> him, and I will take him away.  
 16 Jesus saith unto her, Mary! She turned herself, and

<sup>1</sup> ἦρχοντο. It is necessary to distinguish, as in the text, that which occupied some time from a single act—έξῆλθεν ('went forth').

<sup>2</sup> ἔτρεχον.

<sup>3</sup> βλέπει=seeth at a *cursory glance*.

<sup>4</sup> θεωρεῖ=taketh an *exhaustive gaze* of.

<sup>5</sup> κείμενα.

<sup>6</sup> ιστήκει.

<sup>7</sup> ἐβάστασα . . . ἔθηκας.

saith unto him in Hebrew, Rabboni! which is to say,  
 17 Master! Jesus saith unto her, **Think not of touching**  
**me;**<sup>1</sup> for I am not yet ascended to my Father: but go  
 to my brethren, and say unto them, I ascend unto my  
 Father, and your Father; and *to* my God, and your God.  
 18 Mary Magdalene came and told the disciples that she  
 had seen the Lord, and *that* he had spoken these things  
 unto her.

19 Then the same day at evening, being the first *day* of  
 the *week*, when the doors were shut where the disciples  
 were, for fear of the Jews, came Jesus and stood in the  
 20 midst, and saith unto them, Peace *be* unto you. And  
 when he had so said, he showed unto them *his* hands  
 and his side. Therefore were the disciples glad when  
 21 they saw the Lord. Therefore said Jesus to them again,  
 Peace *be* unto you: as *my* Father hath sent me, even so  
 22 send I you. And when he had said this, he breathed  
 on *them*, and saith unto them, **Take**<sup>2</sup> ye the Holy Ghost:  
 23 Whose soever sins ye remit, they are remitted unto them;  
*and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was  
 25 not with them when Jesus came. The other disciples  
 therefore said unto him, We have seen the Lord. But  
 he said unto them, Except I shall see in his hands the  
 print of the nails, and put my fingers into the print of the

<sup>1</sup> Μὴ ἀπτοῦ. The rendering in the text is not M' Clellan's; but his note (p. 743) suggests and justifies it. The Tense is the Present used de conatu. Vulgate = 'noli me tangere.' For this de conatu usage (see x. 32). The rendering adopted by Donaldson, Farrar, and Plummer is "do not be *clinging* to me" or "do not continue holding me"; to which rendering, however, there are two objections that seem fatal:—(1) To adopt it would imply that Mary was *already* touching Christ. But how can that be made out? (2) Only through "forcing" (Alford) can ἀπτοῦ be made to mean 'cling to' or 'hold' one. For that we should require μὴ με κράτει.

<sup>2</sup> λάβετε. A.V. and R.V. = 'receive ye.' But there is more in the verb than that. The recipient is not altogether passive; he may accept or reject the gift. (See xvi. 14, note.)

nails, and thrust my hand into his side, I will certainly not believe.<sup>1</sup>

26 And after eight days, again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be*  
 27 unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and **prove not**<sup>2</sup> faithless, but  
 28 believing. And Thomas answered and said unto him,  
 29 My Lord and my God. Jesus saith unto him, because thou hast seen me, thou hast believed: blessed *are* they that **did not see**,<sup>3</sup> and **yet believed**.

30 And many other signs truly did Jesus in the presence  
 31 of his disciples, which are not written in this book: But these **stand written**, that ye **may** believe that Jesus is the Christ, the Son of God; and that believing ye **may** have life through his name.

XXI. 1 After these things Jesus manifested<sup>4</sup> himself again to the disciples at the sea of Tiberias; and on this wise  
 2 manifested<sup>4</sup> he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his  
 3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come<sup>5</sup> with thee. They went forth, and entered into the ship; and that night  
 4 they caught nothing. But when **day was now breaking**,<sup>6</sup> Jesus stood on the shore: but the disciples knew not  
 5 that it was Jesus. Therefore Jesus saith unto them, Children, have ye any meat? They answered him, No.

<sup>1</sup> οὐ μὴ πιστεύσω—a very strong negative. The A.V.'s and R.V.'s 'will not believe' does not sufficiently emphasize Thomas's *obstinacy*.

<sup>2</sup> μὴ γίγνου. A.V. and R.V. 'be not.' The R.V. is, usually, more accurate.

<sup>3</sup> οἱ μὴ ιδόντες καὶ πιστεύσαντες. The meaning is this—that ALREADY there were those who had believed without seeing.

<sup>4</sup> ἔφανέρωσεν.

<sup>5</sup> Ἐρχόμεθα.

<sup>6</sup> Πρωίας ἥδη γινομένης.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore ; and now they were not able to draw it for the multitude 7 of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred 9 cubits,) dragging the net with fishes. As soon then as they were come to land, they see a fire of coals there, 10 and fish laid thereon, and bread. Jesus saith unto them, 11 Bring of the fish which **ye caught just now.**<sup>1</sup> Simon Peter therefore went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all 12 there were so many, yet was not the net broken. Jesus saith unto them, Come *and* have breakfast. And none of the disciples durst ask him, Who art thou? knowing 13 that it was the Lord. Jesus then cometh, and taketh 14 bread, and giveth them, and fish likewise. This is now the third time that Jesus **was manifested**<sup>2</sup> to his disciples after that he was risen from the dead.

15 So when they had breakfasted, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord ; thou knowest that I affectionately love thee.<sup>3</sup> He saith unto him, Feed my

<sup>1</sup> ἐπιάσατε νῦν.

<sup>2</sup> ἐφανερώθη.

<sup>3</sup> φιλῶ. In asking the question in this verse, and in the next, Jesus uses ἀγαπᾷς. The third time (v. 17) Jesus uses φιλεῖς—Peter all the three times using φιλῶ. We have made an attempt to bring out the distinction in translation. “S. Peter's preference for φιλῶ is doubly intelligible: (1) it is the less exalted word ; he is sure of the *natural* affection which it expresses ; he will say nothing of the *higher* love implied in ἀγαπῶ ; (2) it is the warmer word ; there is a calm discrimination implied in ἀγαπῶ, which to him seems cold. In the third question Christ . . . adopts S. Peter's *own* word, and thus presses the question more home” (Plummer).

16 lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I affectionately love thee. He saith  
 17 unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me affectionately? Peter was grieved because he said unto him the third time, Lovest thou me affectionately? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee affectionately. Jesus saith  
 18 unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou **wast wont to gird** thyself, and **walk**<sup>1</sup> whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou  
 19 wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this,  
 20 he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said,  
 21 Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?  
 22 Jesus saith unto him, If I will that he tarry till I come,  
 23 what *is that* to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what  
 24 *is that* to thee? This is the disciple which testifieth of these things, and wrote these things: and we know  
 25 that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

<sup>9</sup> ἔχωντες . . . περιπάτεις. Impfts. of *habit*.



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## E R R A T A.

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Page 27, line 4, for **κεκράξοντοι** read **κεκράξονται**.

Page 47, note 1, for **ἀφήκαμενς** read **ἀφήκαμεν**.

Page 74, line 6, for **sent** read **was not sent**.

Page 120, note 5, for **ἐκβάλλευν** read **ἐκβάλλειν**.

Page 146, note 1, line 2, for **this** read **His**.

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